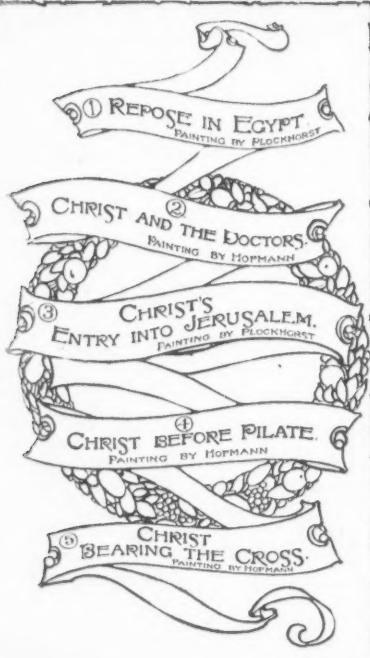
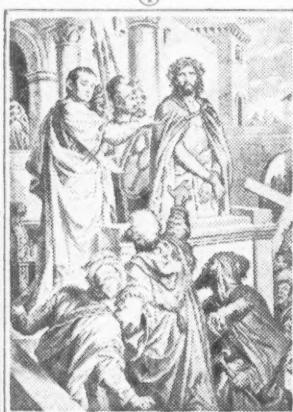


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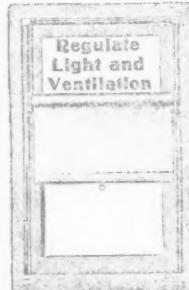
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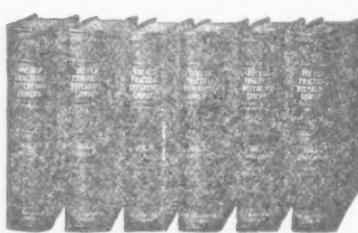
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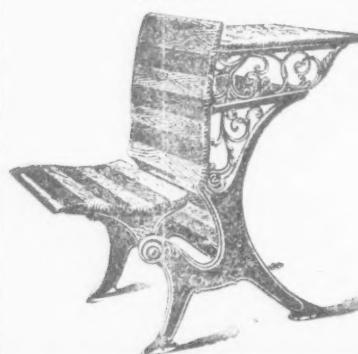


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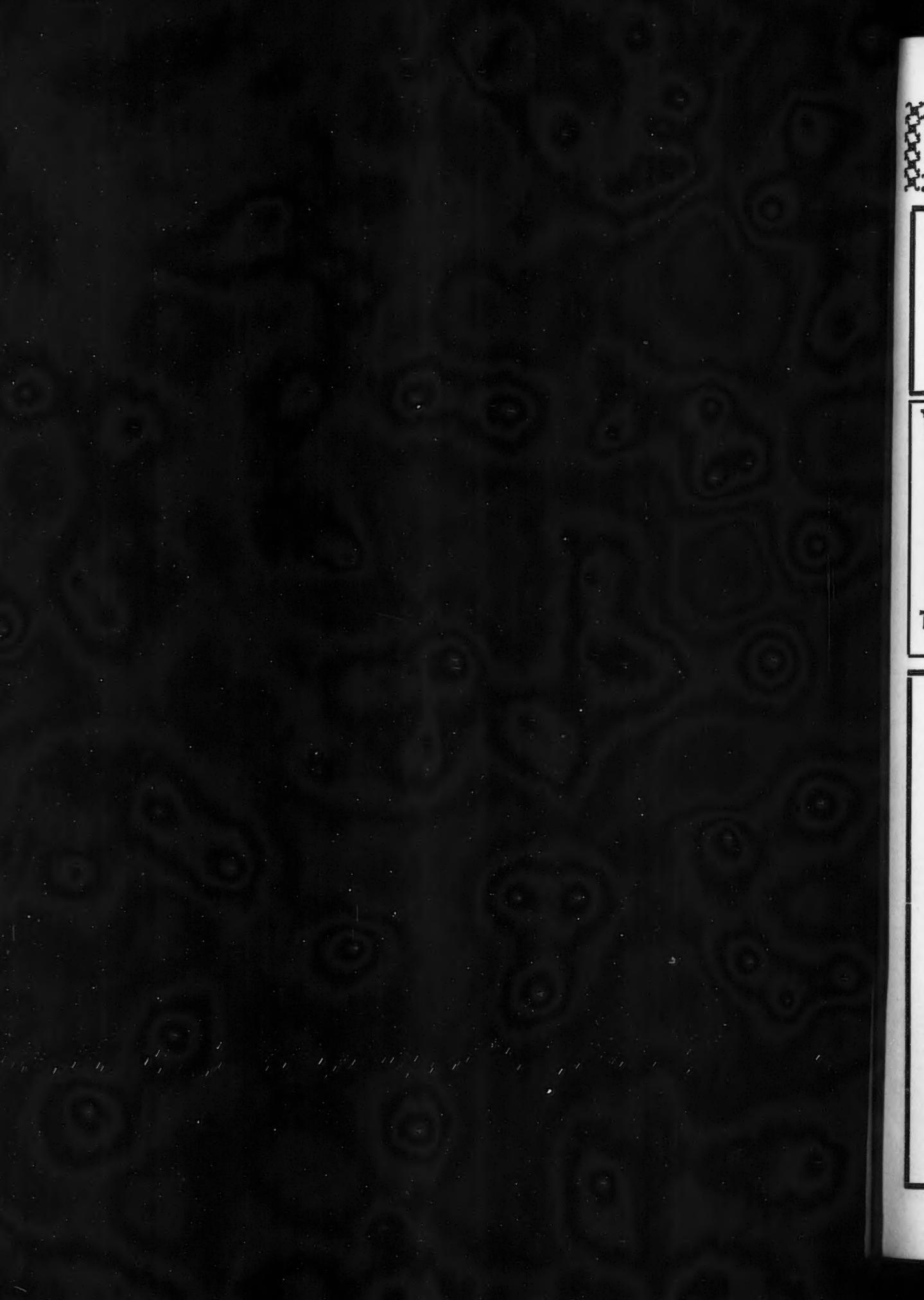
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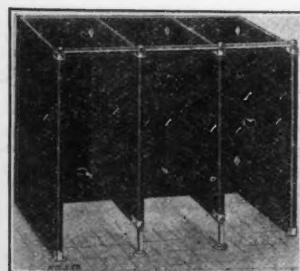


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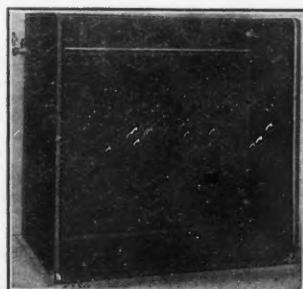
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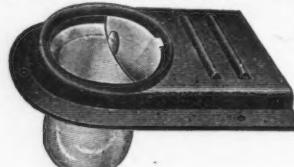
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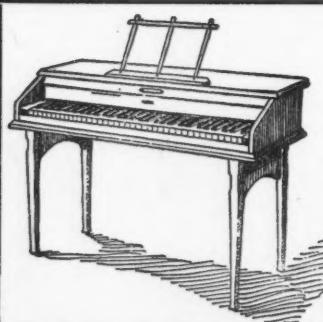
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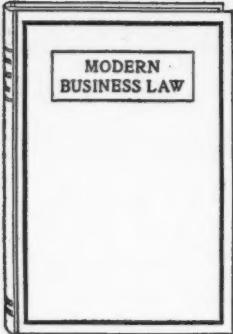
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VOL: THIRTEEN; Number Seven

MILWAUKEE, DECEMBER, 1913

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During this month of December let many of our class conversations and reproduction exercises bear upon the sweet story of Bethlehem.

Notwithstanding the vast amount of explanatory matter that has been written concerning mental prayer, the practice of meditation is not complex in its essentials. It can be taught informally to even our youngest pupils; and no time is more appropriate for such teaching than the blessed Christmas season.

How many real Christmas stories do you know of—stories, that is to say, permeated with the spirit of the great feast? They are well worth preserving and retelling from year to year.

The teacher who reads no books on pedagogy and ignores educational magazines is, as President Butler of Columbia would say, like the motorman who turns a crank and applies a brake, but knows nothing of electricity. The motorman type of teacher is to be feared—and dreaded.

What do our pupils, according to their ages, know of the leading Catholic magazines? If the men and women of tomorrow are to be supporters of Catholic current literature, they must be trained as children in its appreciation. And if our children must read stories, why can we not encourage them to read stories with a Catholic tone?

Christmas and Our Schools—The approach of Christmas affords us all an opportunity for a little quiet meditation on the meaning of Catholic education and the function that our schools are intended to fill in the work of the Church. It is our duty as Catholic teachers to reproduce in the children confided to us the image of the Divine Child of Bethlehem and Nazareth, to train them in the practice of the gospel precepts, to guide their little feet in the royal road of the imitation of Christ. A part of our general duty is to enable them to do well the work in the world that God calls them to do, and for what purpose we teach secular science; another part of that duty is to instruct them in the obligations of a Christian, and hence it is that we lay special stress on the teaching of Christian doctrine. But our work does not end here. Our chief office lies in the duty of forming their hearts to the love of virtue, of imparting to them a trustful, intimate affection for the personality of Our Savior, of bringing them to a realization of the eternal nearness of God and the sacredness of every person and of everything connected with the worship and the service of God.

Not only we Catholics feel the need of this insistence on the development of the spiritual sense. Only a few weeks ago, Mr. Cosmo Hamilton thus addressed himself to the secular educators of this country:

"Put God back into your schools, I beseech you, you scientists and teachers and professors; and when you teach boys and girls the facts you hide behind the high-sounding names Sex Hygiene and Sanitary and Moral Prophylaxis, begin with the story of the Christ-Child and end with the description of the weeping Mother at the foot of the Cross. Don't teach sex hygiene by drawing analogies between human nature and that of the animals, and thus

send boys and girls loose upon the world to imitate the animals if they choose."

We, fortunately, do not need to be told to put God back into our schools, but we do need from time to time to be reminded of the supreme importance of keeping God ever near to the growing minds of our little ones. The best and highest in secular science is not too good for our children, and it is our business to break unto them, wisely and skilfully, the broad and worldly learning; but more than this we must do, and in doing even this we must not lose sight of the deep religious principles and the vital religious truths that lie at the base of all that is best and brightest in Christian civilization and all that is highest and noblest in individual Catholic lives.

At no time of the year do we have better opportunities for realizing these things and putting our realization into practice than during the blessed season which commemorates Our Savior's birth. To us and to our pupils Christmas must mean more than an epoch of present-giving and good will, a time of festivity and decoration and song; to us must come some perception of the inner meaning of the great feast, some dim understanding of the value of sacrifice, some blessed sense of the depth and breadth and purity of that all-consuming love that has given us the God-with-us.

Are They Learning Too Much?—Prof. Henry A. Perkins of Trinity College is much exercised over the "plentiful lack" of knowledge displayed by the average American schoolboy, and especially when contrasted with his English cousin of corresponding age, and fears that we are not doing all that we should do in the matter of teaching the young idea how to shoot. Of course, Prof. Perkins is by no means alone in his opinion, however he may differ with other critics as regards remedies for a supposedly unfortunate condition of affairs. But there is another side to the story. And there are at least a few of us who in all seriousness venture to ask, Are not our school children learning too much?

This reflection was occasioned by an apparition I saw the other day in a street car. The apparition was with its mother. It was to all appearances a boy about eleven years old, and it wore the gray uniform and natty cap of a fashionable military academy. It was evidently new to the city and its mother was making almost hysterical efforts to interest it in the sights and sounds of the metropolis. But it was not especially impressed by anything. It would glance out at the window when especially urged, but its eyes—and they were such dull eyes!—never danced with the delight of discovery. It would change its posture occasionally as though infinitely bored by everything and everybody, and to all its mothers ardent enthusiasm it would vouchsafe naught but an indifferent monosyllabic response. When a circus procession, with its blatant calliope, made itself evident, we foolish grown-ups twisted and stretched to get a glimpse of the gilded wagons and the caparisoned horses and the bespangled performers. But the apparition scarcely suffered the heavy lids to rise from its blase eyes. "Look, darling!" its mother exclaimed. "See the wonderful elephants!" "Um-um," replied the apparition with maddening composure, "I've



CHRISTMAS GREETINGS



The Catholic School Journal

seen them lots of times in moving pictures."

I devoutly hope and pray that my street car apparition is not typical of the eleven-year-old boy of today—in fact, I am sure he is not; but he serves none the less to remind us that there is a possibility that our children are learning too much—or at least learning too easily. What with the educational movies—to say nothing of the movies of another kind—and textbooks of geography that are more pictures than text, and histories that read as never fairy tale ever could read, and short methods in calculation, and story hours at libraries and schools, and teachers who would do anything rather than make the dear children exert themselves, and librarians who are trained to administer information surreptitiously, and unparalleled opportunities for travel, and frequent processions and commemorative pageants in our big cities and our smaller towns alike—with these and kindred things these is grave danger that our petted darlings are really learning a good deal more than is good for them. Their knowledge is not exact and much of it is useless; but its possession, such as it is, gives them a sense of importance and self-sufficiency, and the ease of its acquisition leads them to form the conclusion that, as some of them would say, life is a "snap."

Perhaps this means education, but I doubt it.

An Untilled Field—Out in California last month they commemorated the bi-centenary of Padre Junipero Serra, the great and holy Franciscan whose memory is identified with the chain of missions that in the days of their glory stretched from San Diego in the south to Sonoma in the north. The story of the missionary period of California is a chapter of American history that has received practically no recognition east of the Rockies and but scant recognition on the Pacific slope itself. Our school histories are filled ad nauseum with the story of the Pilgrim fathers and Plymouth Rock, but how many of them have even a word concerning Father Serra, who laid broad and deep the foundations of Christian civilization on the western shore of our country? How many of our school children, even our Catholic school children, know that in the same year that saw the signing of the Declaration of Independence Father Serra founded at San Francisco the famous mission dedicated to Our Lady of the Sorrows? How many of them realize the rich religious and historic associations that cluster around the names of California cities and towns—Los Angeles, Santa Barbara, San Luis Obispo, Carmel, Santa Cruz, San Jose, Santa Rosa, Sacramento? How many of them have the faintest inkling that California is crowded with relics of a sacred past—the chalices and vestments preserved at the Mission Santa Barbara, where even today the brown-robed monks work and pray, the pepper tree at San Gabriel planted by the bold hands of Father Serra, the mission church and its venerable cemetery in the heart of modern San Francisco? The approach of a world's exposition to be held in California's leading city should afford school children throughout the country—and indeed throughout the world—an incentive to learn something of California's Catholic heritage.

A Word From Canon Sheehan—The gentle and learned story-teller and philosopher of Doneraile, Ireland, has been called by the God he served so faithfully during his sixty-odd years. We Catholic teachers will long cherish his memory, for seldom have we met with a Catholic novelist who afforded us such solid entertainment and so fine an illustration of the art of being all things to all men to gain all to Christ. Opening one of his delightfully stimulating books of reflections, "Under the Cedars and the Stars," my eye falls upon this passage—the dear Canon's message to the Catholic teacher. Let us re-read it with reverence:

"I never go into a schoolroom without half wishing, like John Bright, to shed a tear over those young lives, with all the dread problems of life before them. Hence, too, I think, we should pour into these young lives all the wine and oil of gladness we may, consistently with the discipline that will fit them for the future struggle. I cannot bear to see a child weeping. I almost feel, like Cardinal Manning, that 'every tear shed by a child is a blood-stain on the earth.' Yes! give them all the enjoyment they can hold. The struggle is before them. The ascending slope of life is a Via Doloroso, a mounting of Calvary heights, if not an actual crucifixion. Want, despair, sin,

sickness, disappointment, are waiting in the hidden caverns to leap out and waylay them. And many, how many? will fall by the wayside, and find in the arms of merciful death, the final relief from the struggle and burden of life."

The note of wistful sadness audible here we find in nearly everything Canon Sheehan wrote, including his masterpiece, "Luke Delmege." It is not the wail of impotent despair, but the sweet pensiveness of a man who has measured life with the measuring rod of the angels and has thought much of his own weakness and of God's all-embracing love.

Jumping at Conclusions—The mention of certain California names recalls a little incident that took place not so very long ago and that contains a moral for teachers. Tourists sometimes fail to remember that not every Spanish name in California has a religious association. It was on a train running from San Francisco to Los Angeles, and a gentleman new to the state, but experienced in guidebooks, was explaining things to a party of admiring friends. "It's very easy to understand these Spanish names," he said. "San Francisco, St. Francis; Los Angeles, the Angels; Santa Cruz, Holy Cross, and so on." His audience murmured their appreciation. "But what does this name mean?" asked one of the party, holding out a railroad folder. "Ah!" exclaimed the cicerone, adjusting his glasses. "Let me see. Los Gatos? Why, that is—he means—the Gates! That's it—the Gates of Heaven! The Spanish were such pious people, you know."

But a few persons in that car who overheard the explanation had a nice little smile all to themselves. Los Gatos is the Spanish for The Cats—preferably The Tom Cats.

What Discipline Is—Here are some of the answers—couched in almost aphoristic form—which we have received in reply to a query a month or so ago:

"The ability to arose and sustain interest."

"A condition of things in which the teacher never does for the pupils what the pupils can do for themselves."

"Eternal vigilance."

"Something founded on the sense of honor."

"A vivid realization of the holy presence of God."

"The existence of very few rules, and their rigid enforcement."

"The logical and inevitable result of consistent self-control on the part of the teacher."

"The fine fruitage of Christian charity."

The Study of Words—The appearance of a new edition of the Standard Dictionary suggests a comment on the practice of word study in the grades. Some twenty years ago etymology was a recognized branch of study and textbooks like Swinton's Word Analysis came into vogue. Later occurred the inevitable decline—the study, teachers said, had something stiff and formal about it and no more conducted to correct usage than did the "recitation" of formal grammar. And now we are going back to word study, only this time we depend less on carefully prepared textbooks than on well edited dictionaries; and we do not precisely teach it, but we encourage the pupils to browse for themselves.

The one great essential in word study is the use of the dictionary. Now the new Standard, for instance, is a big book, and at first a confusing book. It has two systems of pronunciation and numerous ready-to-use devices that are liable to be more of a hindrance than a help to the novice. Hence the necessity of showing a class how to use the dictionary; and this is not the work of a single day. But it is fascinating work, and exceptional indeed must be the class that fails to find it so.

Rightly conducted, the study of words—not merely their roots and primitive meaning, but especially their current significance, should increase both the reading and the speaking vocabulary of the students and should make for exactness, effectiveness and suggestiveness of expression.

SPECIAL NOTE: We commend to all our readers the practice of remitting for subscription at the start of the new school term. This disposes of the matter for the whole year and saves you the extra postage charge imposed by the government on subscriptions in arrears.



Great Catholic Writers Your Pupils Should Know



By Brother Leo, F. S. C.,

Professor of English in St. Mary's College, Oakland, California.

III.—ST. JOHN CHRYSOSTOM.

The Patristic Writings: In the writings of the pious and learned ecclesiastics whom we call the Fathers of the Church we find an ample storehouse of Christian Doctrine and an armory wherein we may equip ourselves for the spiritual warfare. In them, too, we find rich material for a study of Church history as revealed in the lives of her illustrious children and in the wars which, even from the beginning, she uncompromisingly waged against error. It would be difficult to underestimate the importance of the patristic writings as a whole from the viewpoints of dogma, of devotion, of history and of apologetics.

And yet not all of the patristic writings may be rightly considered literature. Some of the fathers, while great thinkers and profound theologians and fallant defenders of the faith, were not literary artists inasmuch as they failed, in some cases deliberately, to assume a literary outlook. Much of their work was controversial, and rarely indeed does controversy take its place among the great books of the world; for controversial works are almost invariably—indeed, necessarily—one-sided, and their subjects, though live enough topics in one age, are dead issues in the next.

Thus it happens that when we view the patristic writings from the standpoint of literature we find it necessary to enter upon a general shifting of names and a changed valuation of great writings. So it is that in the case of St. Augustine, for example—one of the Fathers whom we shall discuss in a later paper in this series—one of his least important works from the doctrinal viewpoint, the "Confessions," becomes his masterpiece from the literary viewpoint.

Many of the Fathers of the Church, however, were great literary artists as well as great theologians. Many of them possessed an outlook on life broad and deep and vital, an outlook which they share with Sophocles and Plato and Dante and Shakespeare and Goethe. Many of them wrote books which, quite apart from their vast importance as works of devotion and Christian apologetics, possess as literature the element of permanence. They are great books, even to the heretic and the unbeliever.

St. John Chrysostom: Such a man was the great Father of the Eastern Church, St. John Chrysostom. His writings form a natural transition from the New Testament; and their universality of appeal is such that we who read them today find it difficult to realize that they came into being sixteen hundred years ago. They seem to us surprisingly modern; they call attention to conditions that exist in our own time; they voice human aspirations that our own age sometimes fancies exclusively its own. We may well say of St. Chrysostom what Ben Johnson said of Shakespeare: He is not of an age, merely, but for all time.

Biographical Outline: John (the title Chrysostom or Golden Mouth was not given him until a hundred years after his death) was born in Antioch about the year 347. He came of an illustrious family; and though his father died long before the boy reached maturity, John's pious and cultured mother saw to it that he received a deep and liberal education. He was trained for the legal profession; but the religious life attracted him, and for two years he followed the exercises of a Christian ascetic. Shattered health made it necessary for him to abandon his monastic career, but it did not prevent him from devoting himself in an especial way to the service of God. He received minor orders and then the sub-deaconate, and for several years exercised the office of deacon before being raised to the holy priesthood in 386. His zeal and holiness won him more than local fame and so, when the see of Constantinople fell vacant, in 398, John was chosen Bishop of

the capital of the East. The story of his efforts to reform the clergy and to awaken the laity to a sense of their duties and their dignities as Christians is a long and at times a sad narrative. He discovered what many another great man has discovered, that his enemies were too often those of his own household. Long and wearisome were his conflicts with unworthy rivals, with cringing time-servers, with an inconstant emperor, with a scheming and malicious empress. The outcome of it all was his banishment early in the fifth century, when the world witnessed the sad spectacle of the bishop, second in importance only to the Bishop of Rome, driven in his old age and infirmity from his see and dying, an exile, by the wayside. The great and good and learned bishop died in 407. It was only in 438 that scanty and tardy justice was accorded his memory when his remains were transferred to Constantinople and there solemnly entombed. His life is a graphic illustration of St. Paul's saying that all who live godly in Jesus Christ must suffer persecution.

Personality: St. John Chrysostom was physically not unlike the great Apostle to the Gentiles. He is described in his maturity as short in stature, bald-headed and wearing a scanty gray beard. His head was large, the forehead broad and high and deeply furrowed—the forehead of a man who had thought and worked and suffered. His cheeks were hollow, his complexion pale; and his eyes, "deep-set but pleasing," sparkled beneath shaggy brows.

In his manner of life he never entirely abandoned the ideal of asceticism which had so compellingly allure him in his youth. Constantinople was a seat of refinement and luxury and all manner of fashionable excess. When St. John became bishop re-refurbished his palace in a way that made it more like a monastery; his fare was of the plainest, and his short repose was taken on a hard and narrow bed. He gave himself entirely to the duties of his office and labored in season and out of season to bring both clergy and laity closer and closer to the imitation of Christ. He was a reformer in the best sense of the word.

In his treatise, "On the Priesthood," St. Chrysostom laments his irritability of temper, his proneness to emotional excess, his susceptibility to praise and blame. There is doubtless an element of exaggeration in this self-indictment, characteristic of the man whose ideal is so exalted that he experiences a keen consciousness of his own shortcomings; but it serves, none the less, to show that St. John possessed the temperament usually found in dynamic characters such as his. Strong men make for themselves steadfast friends and bitter enemies. St. Chrysostom had plenty of both. Like St. Paul, he possessed generous human sympathies, and the records of his friendships with such men as Basil and such women as Olympias are the strongest testimony in favor of his big-heartedness and amiability.

The Preacher: It was as a pulpit orator that St. John first attracted attention, that he aroused both admiration and hostility in his maturity, that he has won the title of the Golden Mouthed. Not without some justification has Dryden said that preachers "are commonly the first corrupters of eloquence and the last reformed from vicious oratory." The stricture does not apply to St. Chrosostom. We are told that when he preached the church was filled and that frequently his discourses were interrupted by applause. Here are two eloquent facts. Modern preachers find it often a difficult matter to fill a church; and modern congregations rarely even feel disposed to break into applause. Yet we have good reason to believe that there was nothing of the theatrical, of the spectacular about the preaching of St. Chrysostom. He was too great a preacher for that. Ordinarily, indeed, he delivered his sermons

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seated in a chair. It was the worth of what he had to say and his powers of expression that made for his unparalleled success.

St. Chrysostom first came into prominence as a preacher in the year 387 with his series of discourses "On the Statutes." It may be said that the occasion was furnished by the inevitable and irrepressible small boy. The people of Antioch were gathered about the governor's palace to protest against a certain imperial tax. A boy in the crowd hurled a stone at the emperor's statue, hitting the extended hand of the figure. The action proved contagious, and in three hours the statues of the royal family were dragged from their pedestals and broken into bits. Then reason came back to the mob, and with reason came fear and remorse. The venerable Bishop Flavian set off on a journey of eight hundred miles to appease the wrath of the Emperor Theodosius. It was then that St. Chrysostom delivered some twenty sermons; and he succeeded in exciting the people to salutary repentance and in tranquilizing their fears, until the Bishop came back with the imperial pardon.

Writings: The works of St. Chrosostom may be divided into three classes: The treatises on little work (*opuscula*); the homilies, sermons delivered at Antioch and Constantinople; and the letters, some two hundred and thirty-eight in number.

The treatises deal with such subjects as the monastic life, virginity and compunction. Perhaps the most famous of them is "On the Priesthood," in which he draws the picture of the ideal priest. That ideal is universal in its application; it fits admirably our own day and generation. He devotes special attention to the preaching office of the priest. He singles out two qualifications of the preacher: Indifference to praise and power of speech; and he maintains that study and preparation are even more indispensable for an eloquent than for an ordinary preacher.

The homilies of St. John Chrosostom occasionally deal with the lives and virtues of the saints, but for the most part they are simple and practical commentaries on the Holy Scriptures. The most notable of them are those on the Psalms and the Gospel of St. Matthew, and especially those on the Epistle of St. Paul to the Romans. St. Chrysostom did not read his sermons, nor did he render them from memory; but he prepared them carefully by points and allowed their final form to be influenced by moods and circumstances. They were taken down by "fast writers" and most of them were later on edited and revised by the preacher himself.

Great as is the literary value of the homilies and treatises of St. Chrysostom, his letters seem at times to possess the strongest interest of all his works. For they were beaten out of his period of supreme suffering in the nomadic exile that preceded his death. Sorrow and injustice did not harden or embitter the saintly bishop. While drinking the dregs of his own acrid chalice, he finds time to offer consolation to other sufferers and to give kindly counsel to his friends. The letter to the widow Olympias on the blessedness of suffering, to Malchus on the death of his daughter, to the prefect Studius on the death of his brother are exquisite expressions of sympathy coming from a man who had loved deeply and had suffered much.

Characteristics: The writings of St. John Chrysostom are distinguished for their luminous style. The highest compliment that one can pay to that style is to state that it survives translation. The famous orator Libanius, who instructed St. John, was not a good man; but he must have been a great teacher. If not to him, then the credit is due Andragatius, of whom we know otherwise next to nothing, for teaching St. John how to write with ease and simplicity and suggestiveness and grace. But their pupil was undoubtedly an exceptionally apt one, and a lifetime of study and writing and preaching brought his natural gifts to a rare degree of perfection. At all events, we who have the writings of the saint recognize in them the work of a supreme stylist. It is not always an easy matter to read the Fathers of the Church; but one may read St. John Chrysostom with what Herbert Spencer would call a rare economy of effort.

Nor is the style of St. Chrysostom a mere matter of words, of phrasing, of structure. It is what all great styles must be, the perfect harmony of manner with matter. The result is that simplicity and effectiveness that sometimes we call the art that conceals art. The thought itself is clear-cut, shapely, vigorous, and the expression

of it is consonant and adequate.

The singular beauty and effectiveness of St. Chrosostom's style is due in great measure to the fact that the great Doctor's mind was not of the speculative cast and that for the most part he chose subjects with practical bearings. He is far removed from the philosophers of the later periods of Scholasticism, who were too often occupied with the squirmings of thought rather than with its vital applications. We find relatively little of the controversial in the writings of St. Chrysostom. And this fact is all the more significant when we recall that it was in the fourth century that the great Arian heresy and its attendant vagaries so profoundly affected the peace of the Church.

St. Chrysostom was a master in the art of constructing fitting and striking figures of speech. The simile and the metaphor were as the breath in the nostrils of his Oriental congregations, and he well knew how to utilize this racial characteristic. He draws his pertinent illustrations from the Bible, from secular history, from the recurring of the seasons, from the trades and occupations of men and from customs that were prevailingly local. Yet never does he lose himself in figures, never does he employ figures for their own sake.

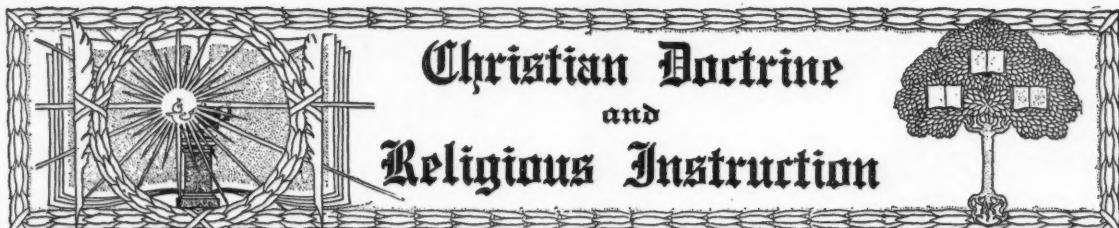
But the most striking characteristic of all, the characteristic that more than any other entitles his writings to their high rank as literature, is the surprising degree in which they appeal to other times. For instance, in this commentary on St. Paul's advice to Timothy concerning "a little wine," it is not difficult for us to imagine that he had some of our own precious later day extremists in mind: "Wine was given us by God, not that we should be drunk with it, but that we should be temperate, that we should be made glad and not sorry * * * This will be a useful argument against heretics who attack what God has made * * * And not against heretics only is it good, but against our own simpler brethren who, when they see certain men degrading themselves by drink, instead of blaming them, attack Gods gift, saying, Let there be no wine * * * It is not wine which makes inebriety, but intemperance. Do not slander God's creature, but censure rather the madness of your fellow man."

The sprightliness of this passage is typical. Sometimes, indeed, the saint spoke in such a way as to move his hearers to salutary mirth. Thus, in one of his sermons, he takes a fling at the follies of fashion—a problem that has engaged the attention of even twentieth century preachers. It is absurd, he tells his auditors, to parade silken and bejeweled footwear; and if they really must wear such delicate and costly shoes in the dirty streets of Constantinople, the only logical thing to do is to wear them on their heads.

Suggestions for Study: A study of St. Chrysostom should include not only his life and personality, but likewise the history of the troublous period of transition in which he lived. Material will be found in the appended bibliography. The study should take the form of class talks and assignments for individual reading and written work. But the most fruitful consideration of all is the actual reading of selections from the treatises, homilies and letters. These selections should form the basis of class talks dealing with structure, literary analysis and the comparison of the leading thoughts with similar thoughts contained in works of other authors previously read. Again, in classes where a study of the Evangelists and St. Paul has been made, attention should be devoted to St. Chrysostom as a commentator and illustrator of the New Testament writings.

Bibliography: The best work on St. Chrysostom that we thus far possess in English is "St. John Chrysostom: His Life and Times," by W. R. W. Stephens. It is an interesting and well written volume, giving a sketch of the Church and the empire in the fourth century. Most of the chapters contain copious condensations from the writings of the saint. The book has a strong Anglican bias, the author striving hard to prove that St. Chrysostom knew nothing about Purgatory, which is interesting in view of the saint's frequent references to prayers for the dead. Prof. Galusha Anderson of Columbia University has given us an excellent little monograph on "The Elements of Chrysostom's Power as a Preacher." Another helpful book is Bush's "Life and Times of Chrysostom."

A volume which we deem indispensable is "Leaves From (Continued on page 268.)



METHOD OF TEACHING PRACTICAL DEVOTION TO THE BLESSED VIRGIN.

By the Rev. Edmund Hill, C. P.

(A lesson for December—Month of Immaculate Conception)

The child mind is peculiarly susceptible of this devotion. It learns the sweet names of Jesus and Mary together, and the "Hail Mary" along with the "Our Father."

1. First, then the teacher should implant in the child-mind a great love and reverence for the title "Mother of God." Let the child be drawn to look upon the Mystery of the Incarnation as the fountain-head of the Catholic religion. Let it be taught very carefully:

(a) That the Second Person of the Adorable Trinity became the son of His own creature; that the Son of the Eternal Father is equally the son of the Blessed Virgin Mary, now that He is Man.

(b) That this is what we mean when we call Mary "Mother of God;" that she is as truly the Mother of the Eternal Son as the First Person of the Trinity is His Father.

2. Next, let the teacher impress upon the child-mind that the Blessed Virgin is our Mother, too.

(a) That Jesus Himself gave her to us as our Mother.

(b) That we have the full right to call her our Mother, and the privilege to love her as such.

(c) That, being our Mother, she in turn loves us; and with a greater and more tender love than that of any earthly mother; and is personally interested in the salvation of each one of us.

(d) That we need such a Mother as our Advocate with Jesus; because Jesus is not only our Savior, but our Judge. How often, after offending Him, we deserve to remain unforgiven; but Mary can always secure His pardon for us.

3. Thirdly, let the child be taught to go to Jesus through Mary. He came to us through Mary; and we can find no better or safer way of going to Him than through Her.

(a) When we pray to Him, we should alway first, "With Thee, and Through Thee, dearest Mother, let me come to Jesus now and always, that He may receive me graciously." This is particularly to be said when we visit our Lord in the Blessed Sacrament.

(b) So, again, when we hear Mass, let us place ourselves at Our Blessed Lady's side, as she stood by the Cross while her Divine Son hung and died upon it.

(c) And when we are preparing for the Sacrament of Penance, let us be sure to ask her protection and help that we make a worthy confession and not fail to obtain God's forgiveness.

(d) Once again, when approaching Holy Communion, what can we do better than to ask our dearest Mother to lend us her Heart to receive Jesus with? Let us offer to Our Lord His sinless Mother's heart with all its perfect love and dispositions at the moment when she became His mother and in all her Communion. Jesus told Sister St. Peter, the Carmelite, to do this very thing as a preparation for Communion.

4. Fourthly, there are certain little prayers—"aspirations" or "ejaculations," as they are called—which a child can easily learn. Here are two:

"Sweet Heart of Mary, be my salvation!"

"Immaculate Heart of Mary, be my refuge!"

Quite distinct; and each indulgence 300 days.

The first can be said at all times, as when we hear the clock strike; the second is particularly useful in moments of temptation or of danger, or after falling into sin.

"Mary, Mother of Mercy, pray for me!" is another which goes very well with "My Jesus, Mercy."

5. Lastly, a child will readily understand the practice of giving to our Heavenly Mother, and through her to Jesus.

In making our "morning offering" in the beautiful "Apostleship of Prayer," we say, "O, Jesus, I offer Thee through the Immaculate Heart of Mary, all my prayers, work and sufferings of this day, etc."

Children should, of course be taught this most excellent devotion to the Sacred Heart; and it is easy to show them that to give everything to Mary is the most perfect way of giving it to Jesus, since He must ever welcome what He receives through Her. And here is a lovely prayer, soon learned, which follows the "morning offering" very aptly:

"Heart of Mary, Heart of my Mother, I unite with thy purity, thy sanctity, thy zeal, thy love, all my thoughts, words, actions, and sufferings this day; that there may be nothing in me which not became through thee, a pleasure to Jesus and a gain to souls."

LESSONS ON PROPER CONDUCT IN CHURCH AND MANNER OF ASSISTING AT SERVICES.

By Rev. M. M. Gerend, Rector of St. John's Institute, St. Francis, Wis.

(Concluded from last month.)

(Section of chapter on "Conduct in Church," from Father Gerend's new book "Christian Politeness." Copies of this excellent book, cloth bound, 315 pages, may be obtained by addressing St. John's Institute, St. Francis, Wis. Price 85 cents postpaid. Fourteen chapters present complete course in Christian conduct for young and old.)

13. When going to Communion, leave off your gloves and cloak, if you wear them, lay down your book, join your hands palm to palm before your breast with the fingers pointing upwards, and go quietly to the communion rail, genuflect, and kneel there, holding the communion cloth in a manner that would prevent the Sacred Host from falling on the floor, should it perchance slip from the priest's hand. Do not rise from your knees the moment the priest has placed the host on your tongue, lest you should jostle the person next you; but after swallowing the Sacred Host, rise and go quietly back to your place as you came, and remain for some time in meditation and prayer, without using a book. For a quarter of an hour you must conscientiously abstain from spitting. Your thanksgiving should never be less than a quarter of an hour.

I have sometimes given communion to girls who wore hats with very broad brims and who, to make matters worse, kept their heads bowed down. This was awkward, as I had to choose between stooping down to see where I was to place the host, or to give the girl a sign to raise her head. At other times a girl with a waving plume would suddenly bow her head after receiving, at the risk of having the ornament come in contact with the hosts in the ciborium. These matters are deserving of attention. Girls and women should wear veils, taking care, however, that these becoming articles be not in the way. They remove their gloves before approaching the communion rail.

Do not point the tongue too far, let it rest on the lower lip, and, when it is too dry, moisten it. Do not stare at the priest, but for an instant, look at the Sacred Host, and then receive it with downcast eyes.

Preparation For Confession.

14. When going to confession, the first thing to be attended to is, of course, the preparation. As soon as your turn comes, go promptly, respectfully and humbly to the confessional, as becomes a person who has a contrite heart. It would be exceedingly improper, and might even indicate a want of faith, to lean carelessly over the bench, to gaze around and joke with one's neighbors, to behave with levity while awaiting your turn, and in this spirit to

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present yourself to the priest for confession. In like manner it would be contrary to all Christian sentiment to leave the church immediately after confession, without spending any time in recollection and thanksgiving.

A true penitent likewise never speaks out of the confessional of what he told the priest, or what the priest said to him.

When your turn comes, be ready to go in at once to the confessional, but while waiting do not kneel or stand so close that you run the risk of hearing what is said to or by another penitent.

15. When prayers are said aloud, every one should join, saying his part in a clear and audible voice but without shouting, and neither dragging nor going too fast. Are we not justified in crying shame on the congregation in which only a few of the children give the answers, the other people remaining silent or muttering the prayers under their breath? Prayer said in common, when it is said earnestly and becomingly, is pleasing and edifying, but if it is said carelessly or only by a small fraction of the congregation, it disfigures.

Where the beautiful practice of congregational singing has been introduced, all the parishioners should try to qualify themselves to join; but there are some unfortunates who have neither voice nor ear, and for them it may be best that they say their own prayers, without attempting to sing.

When the choir alone sings, it would be out of place for an individual in the body of the church to take it upon himself to join in, as this cannot but distract the people around him and interfere with their devotions.

Conduct in The Choir.

16. As to conduct in the choir, I think I cannot do better than to quote here some passages from the work of the late Rev. N. J. F. Stoffel, C. S. C., "History of St. Joseph's Church, South Bend, Ind."

"There is surely nothing more exalting, nothing more consoling, nothing more sublime, and nothing more heaven-like upon earth, than the solemn services of the Catholic Church. Here man forgets the curse of Adam's sin, here he forgets all his cares and toils; here, and here alone, he feels that he is more than a beast of burden or a bird of prey; here he forgets all lower instincts and feels himself in atris domus Domini sui, "in the halls of the house of his Lord."

"If here the priest acts the part of Christ, the choir's part must be that of the angels that remained faithful and of men that are of good will. Like the chorus of old, the choir represents the congregation. In the name and for the whole congregation the choir accepts and returns the blessings that are exchanged in the name of Christ; in the name of and for the whole congregation the choir implores the mercy of God in the Kyrie eleison, gives glory to God in the highest and wishes peace to men on earth in the Gloria in Excelsis, and makes a solemn and public profession of faith in the Credo. It transports the congregation before the very throne of God and joins the angels in heaven when they sing: Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, "Holy, holy, holy is the Lord the God of Hosts!" and again in the Agnus Dei it beseeches the "Lamb of God who taketh away the sins of the world" to have mercy on us and to grant us peace, which is Christ's own choicest blessing. The part which the choir takes in the divine worship here upon earth is indeed, as it were, a practice for the great concert which is to crown the Creation of God.

Singing For the Honor and Glory of God.

"This is the reason why in Catholic churches the members of a choir cheerfully give their services free of charge. They sing solely for the honor and glory of God and would not allow themselves to be defrauded of their heavenly reward by accepting a paltry pay, whether the pay be extended in shining silver or in the sounding brass of newspaper puffs.

"Nor, indeed, do they want to act like the street parade of a circus, as a drawing card for extraordinary solemnities. The Catholic Church has her regular succession of Feasts and Festivals which need no advertising, and her special devotions are in themselves sufficient to attract the people that appreciate them.

"For fellows that know of no cheaper place to entertain their girls of a Sunday evening, or for pleasure-seekers in general, the Catholic Church makes no provision, and

if even an accidental choir should aim to launch out in that direction, their efforts, at the best, could never hold their own against the attractions of a theater or a public dance. No church choir, no more than the proverbial Frenchman, can afford to try to sit between two chairs, if it does not want to come to grief in one way or another."

It is unfortunate that sometimes the members of certain choirs forget the notable part which they are performing. Therefore a few additional remarks may be in place.

There should be no talking in the choir beyond what is strictly necessary, and even this should be carried on in a low voice and with the fewest possible words. The musicians need to be particularly watchful over themselves on this point, because having occasion at times to give or receive directions, they may easily fall into the habit of talking, sometimes even of holding regular conversations during the sermon. I once went up to a choir after High Mass and apologized for having preached so loud that I might have interfered with their conversation.

The members should be on time, and should have their parts ready beforehand, so that they may avoid noise and confusion during the service.

Petty Disputes In Choirs.

As to petty disputes and jealousies, which belong to the weakness of poor human nature—musical human nature not excepted—let them not be ventilated inside the house of God, for that would be a profanation of the sacred rite in which one is engaged.

17. You should provide yourself with a good prayer book, not necessarily very large, but complete. A good prayer book is a wise teacher, a faithful monitor, an experienced guide in the path of virtue, a powerful support to the soul in this heaven-ward journey. The earnest Catholic always holds his prayer book in honor, since it does him inestimable service. Therefore he keeps it clean, whole, well cared for, and it should be the best bound and richest of all his books.

The prayer book might very well also be carried as our standard; not in the pocket, as is done, but openly in our hand or under our left arm; it should not for convenience sake be left in the church. Why should we, like cowards, try to hide the fact that we are Catholics and are going to church?

18. We are not to exchange greetings in the church.

19. We should be more prompt and careful in preparing to go to church than for any other assembly. Be on time, and do not loiter around the door of the church until service has begun. Let me repeat with emphasis: Be on time.

Do not leave the church until services are over. It is only in cases of real and urgent necessity that anyone should go out sooner.

No Talking or Laughing in Church.

20. It is hardly necessary to say that the ordinary rules of politeness are to be observed in the church more carefully than anywhere else. There must be no talking nor laughing nor gaping around in the church. Do not tarry in the vestibule, but take the place that belongs to you, or if you have no regular place, seek an unoccupied seat. In many of the churches there are ushers to show strangers to vacant seats, and you should take the place that he assigns you when you have none of your own.

This last point is to be particularly observed by boys and young men. Parents, too, should take notice of it, and see that their sons as well as their daughters, take their place in the family pew. I have often seen a number of young men putting their handkerchiefs on the floor and kneeling on one knee in the vestibule, or just inside the church doors, whilst pews were vacant; and in some of our churches we had to make rules and regulations against this abuse, which we found hard to correct.

21. At funerals and processions the rule is for men and boys to go bareheaded. It is only extreme cold or heat can excuse one from this practice. In processions of the Blessed Sacrament none are excused, neither the members of Societies nor the singers and musicians, nor those who carry banners, candles or the canopy. If they cannot take their hats along, in their hand, let them put them aside until the end of the solemnity.

When the rosary is said in procession, hold your beads in your right hand as high as your breast. All who take part in this pious exercise should conduct themselves

(Continued on page 268.)

Parish Schools No Burden.

Msgr. McDevitt, Superintendent of the Philadelphia Parish Schools, Argues That the Parochial Schools Add No Extra Burden of Taxation Upon the Catholic Community.

Two questions enter into our Catholic educational system; one of these refers to the financial cost of the parish schools; the other to their scolastic efficiency. As to the first question, it may be said that it is commonly believed that the parish schools place a heavy financial burden upon the Catholic people. One who looks on the surface of things would assuredly think so, because the parish school system is as widespread as the country itself, and is keeping pace with every phase of the country's development. Nevertheless, the careful weighing of the facts bearing upon the cost of the public schools and of the parish schools shows that the financial burden upon Catholics is less than is generally thought, even though, besides paying their pro rata tax for the support of the public schools, they at the same time maintain by themselves alone a distinctly independent school system of their own.

Catholics Save by Present System.

Paradoxical as it may seem, it is nevertheless true that Catholics shoulder a lighter financial burden today under the system which compels them to support both parish schools and public schools, than they would be under if our Catholic elementary schools were to lock their doors and send their pupils into the public schools. The answer to the following questions will demonstrate the truth of what I have just said:

1. What is the cost of public school education?
2. What proportion do Catholics pay of the money expended for public education?
3. What is the cost of parish school education?
4. What increase would there be in public taxation if all the parish schools were closed?
5. What proportion would Catholics pay of this increase?
6. What is the total sum paid by Catholics in taxation for the support of the public schools, and what do they pay for the support of Catholic schools?
7. What is the difference between the amount Catholics are now paying for the support of the two systems and that sum they would necessarily pay if there were no parish school system?

The necessary data for the answering of these questions may be gathered from a comparison made between the public schools and the parish schools of Philadelphia, which, it may be presumed, are typical of the two kinds of schools the country over.

1. First, as to the cost of the state system of schools. The annual report of the Board of Education of the district of Philadelphia gives the total disbursements for public education in Philadelphia for the year ending Dec. 31, 1912, as \$8,588,591.42. For the education of the 172,581 pupils who belong to the public elementary schools, the cost was \$26.45 per pupil, or \$4,564,591.45 for all. This latter sum does not include the amount spent for permanent improvements and equipment of new buildings. (See tables of expenditures.)

2. The proportion which Catholic citizens pay of this expenditure for the elementary schools only, cannot be stated definitely, for the reason that the Catholic population of Philadelphia can be estimated only approximately. However, as there is no doubt that Catholics form at least one-third of the population, it may be reasonably inferred that they pay one-third of all the taxation and, consequently, pay one-third of the amount expended on the public elementary schools, or \$1,521,530.48.

Father Burns on This Economic Phase.

3. The Very Rev. James A. Burns, C. S. C., Ph. D., in his invaluable Growth and Development of the Catholic School System of the United States (pp. 292-3), in discussing the economic side of the parish school question, says:

"What is, now, the average actual cost of Catholic parish school maintenance per pupil throughout the country? The amount cannot be stated with any degree of

accuracy. At best, no more than a probable estimate can be made at present. The cost appears to vary within almost as wide limits as the cost of public school education. There are numerous schools in which the total annual per capita cost of maintenance is not more than \$5, while in the archdioceses of New York, as has been seen, it is slightly over \$11. In particular schools in the large cities the cost runs up to even a much higher figure than this; and in some schools, too, the cost is considerably under \$5. But only conditions that are more or less general need be considered, and the above figures may be taken as representing the ordinary extremes. It may therefore be said that the average cost of maintenance per pupil, based upon enrollment, ranges from \$5 to \$11. The mean of the range is \$8, and this may accordingly be taken as the most probable common average of the annual cost of education per capita in the parish schools the country over."

From these figures may be learned the cost of parish school education. The enrollment in the parish schools of the city of Philadelphia, according to the school census (1912) made by the Bureau of Compulsory Education, was 60,903 pupils. On Dr. Burns' estimate of \$8 per capita, as given above, the Philadelphia parish schools expended in the year of 1912 for running expenses the sum of \$487,224.

4. Were all the Catholic schools in Philadelphia closed, and were the children attending them to demand from the public authorities that free education at the cost of the state which is their inalienable right, what an increase in taxes would result! The expenses of the public elementary schools would be increased by the sum of \$26.45 per capita for 50,903 pupils in our parish schools—that is, a total increase of \$1,610,884.35. In addition, there would be the necessary expenditure of millions of dollars to secure property and buildings for the housing of these more than sixty thousand pupils.

5. Of this increased taxation the Catholics, numbering one-third of our population, should have to bear their proportion, viz., \$536,961.45.

Comparative Cost Public and Parish Schools.

6. Let us sum up what Catholic citizens are actually paying in Philadelphia for elementary education, both in the public and parish schools.

They pay in taxation for the support of the public elementary schools.....	\$1,521,530.48
They pay in voluntary offerings for the support of the parish elementary schools.....	487,224.00

Total for elementary education.....\$2,008,754.48

7. The difference between the amount that Catholics are now paying in supporting two systems and the amount they would be called upon to pay if there were but one system, i. e., the public school system, may be seen in the following summary:

The amount Catholics pay at present for the support of the public elementary schools....	\$1,521,530.48
The proportion of the increase in taxation if the parish schools were closed.....	536,961.45

Total amount\$2,058,491.93

The sum Catholics would pay if no parish schools existed\$2,058,491.93

The sum which they are now paying.....2,008,754.48

Difference\$ 49,737.45

From these data, which are based on statistics of per capita cost as given by one who has made special study of our parish school system, we are led to the indisputable conclusion that our Catholic school system, instead of being a financial burden, lessens taxation for both Catholics and non-Catholics.

The Catholic School Journal

Emphasis should be placed upon this startling truth, because the prevalence of the belief that the parish school is a burden upon the Catholic people affects the developing and the perfecting of our whole system of education. The fear of increasing this reputed burden oftentimes delays the organization of new schools and hinders the adequate support of schools already established.—Report of Parish Schools, Philadelphia Archdiocese, 1913, pp. 12-18.

ST. JOHN CHRYSOSTOM.

(Continued from page 264.)

St. John Chrysostom, by Mary H. Allies, with a biographical preface by T. W. Allies. We have here, in convenient form, a careful selection of extracts from the writings of St. Chrysostom, brilliantly translated. Other Catholic works are Baur's excellent article in the Catholic Encyclopedia, Butler's life of the saint in his celebrated work, Cardinal Newman's essay and the article by Dr. Challoner in his "Lives of the Fathers of the Eastern Deserts."

PROPER CONDUCT IN CHURCH.

(Continued from page 266.)

decorously. To keep looking from side to side, staring at the people on the street or in the windows, to make signs, to show levity, would be discrediting and impolite.

22. The Angelus is said kneeling throughout the year, when that is possible, except during Easter time, when the Regina Coeli takes its place. On Saturday evening and Sunday throughout the year, and also on Saturday noon during Lent, the Angelus is said standing.

If we happen to be on the street when the Angelus bell rings, men and boys in Catholic communities should take off their hats and keep them in their hands until they have said the prayer. If a person is in company when the bell rings, let him stand or kneel as the time requires. Catholics should make it a point of honor to keep up these customs.

On Short Visits to Churches.

23. If you go into a church merely to look at or examine the works of art contained in it, take holy water and make your short adoration, as has been prescribed above. Then you make your rounds if no services are going on. If you pass before the altar where the Blessed Sacrament is kept, bend your knee down to the floor; in passing the other altars you should make a low bow.

You may exchange some remarks in a low voice with your companion, but must abstain from thoughtless and silly observations, from laughter, and from carping criticisms; but you should be especially careful to keep at a distance from those who may be praying at the time, so as not to disturb them.

When you go to Mass on a week day or private devotion, or when you make a visit to the Blessed Sacrament, go up close to the altar and there say your prayers. If we visit an earthly friend in his home we do not sit as far away from him as the size of the room will permit. Why should we treat our Lord with apparent coldness when we visit him by keeping far away from the tabernacle? Of course, there are times when we can afford only a few moments in the church, and then we may be excused for kneeling just inside the door, saying the few prayers that our time permits, and taking our departure.

We are often made to blush for non-Catholic country-men and country-women when we read of their pointing, making what they think smart remarks on the pointing, making what they think smart remarks on the people and their devotions. No wonder if the Catholics in those countries look upon Americans as barbarians or savages.

Use of Holy Water.

Do not some of our own people deserve a sharp rebuke on this head? They enter and leave the church without making one sign of faith. They do not take holy water, do not bless themselves, do not genuflect, do not open their lips in prayer; they act in the house of God as they might in any ordinary hall. They seek out and study the objects of art, they examine and pass judgment on the style of architecture, the paintings, the statues, the carvings; but they show no sign of recognition and respect for the faith which was the inspiration of those works. They praise and deify the artists, whose skill produced the works and they show but small regard for the Lord and Master

of Creation, who implanted in the artists the power to conceive, and the skill to execute those masterpieces. Politeness alone, not to speak of higher motives, should teach better conduct in church.

We should not even pass a Catholic church on car, buggy or foot, without showing some regard to Jesus in the Blessed Sacrament by raising our hat, making a slight bow or saying a short but devout ejaculatory prayer.

24. If for the sake of its art you should visit the churches of other denominations, do not go during their services. When you do go there you should behave seriously and with dignity. If the sexton has to open the church for you, give him a compensation for his trouble.

25. To mimic the ceremonies of the church and pious practices, and especially to turn them into ridicule, would show not only a lack of faith, but would be in exceedingly bad taste, and would prove you to be totally destitute of refinement.

Thus far we have considered the rules which Christian politeness or Church etiquette prescribe in our relation to the Eucharist in its two-fold form as sacrifice and as sacrament.

Closely related to these functions in point of sanctity are the other sacraments. How should we conduct ourselves at the reception of those sacred functions?

Rules For Baptism.

Parents will announce the birth of a child to their pastor in due time, and abide by the hour assigned for baptism.

The clothing of the infant to be baptized should be loose about the neck to facilitate the anointing of breast and shoulders.

Choose only practical Catholics as sponsors. The Church prefers to have but one sponsor and that of the same sex as the child. Should two be chosen, they must be of both sexes.

The father should accompany the God-parents to the church.

The sponsor answers the questions put by the priest in a loud and clear voice. He should be able to recite the Lord's prayer and the Creed fluently.

When the child is to be anointed, loosen the clothing about the neck and shoulders.

At the pouring of the water, the head of the child is held over a receptacle prepared to receive the baptismal water. During this ceremony, the sponsor places his right hand on or under the right shoulder of the infant.

As much depends upon the correctness of baptismal records, have all the necessary data at hand; the place and date of birth of the child, name and birthplace of the father, maiden name and birthplace of the mother, and the names of the sponsors.

It is customary to make an offering to the pastor on these occasions.

Churching and Confirmation.

A mother will avail herself of the special blessing of the Church after child-birth, being churched as it is called. At this ceremony she kneels with a lighted taper either at the entrance of the church or at the altar-rails. When the stole is presented she reverently kisses it, holding it in her right hand. While being sprinkled with holy water she blesses herself. As an offering she presents the wax candle she has brought or gives an equivalent in money.

Parents will take special care in having their children attend the instructions given preparatory to the reception of this great sacrament. They should insist on diligence in the study of the catechism and take pride in the fact that their child knows this precious little book from cover to cover. A sponsor, himself a model Catholic, should be chosen. He places his right hand on the right shoulder of the confirmand. His duty is to gently lead his client on the path of virtue and warn him against the many dangers which will assail him. He also contracts a spiritual relationship with the one over whom he is sponsor.

Each person to be confirmed should, before leaving home, prepare a card upon which is written in clear, legible letters the Christian names received in Baptism, the name of the patron chosen in confirmation, and the name of the confirmation sponsor. This card is so held that the assistant to the bishop can easily reach it in order to read it to him.

(Continued on page 286.)

Studies of Noted Paintings

Elsie May Smith

ARRIVAL OF THE SHEPHERDS HENRY LEROLLE

For the Christmas season no pictures are more appropriate for study than those which deal with the coming of the Christ-child or some kindred theme. In the "Arrival of the Shepherds," by Lerolle, we have a representation of that very interesting moment in the account of His coming, when the shepherds, having already heard from the heavenly host that a Saviour has been born, are led to the stable where they find Joseph and Mary and the young child. Our picture depicts the moment when the shepherds arrive at the stable. Awe-

ground is a donkey reminding us again that this is but a stable.

The light is one of the most attractive features of the picture, giving the stable a magically beautiful appearance and drawing our attention to the chief figures. The peace and satisfaction expressed in the attitude of Mary and the wonder revealed by the shepherds, as they gaze at the child in mute amazement and adoration, are also noteworthy. The picture is very individual in style and treatment, beautiful in arrangement and composition, with beauty of balance and rhythm, and in the distribution of light and shade. The rude logs of the structure lose their grimness in the soft radiance of the streaming light, while they add rhythm



Arrival of the Shepherds—By Lerolle

No. 101

struck, wondering still at the meaning of it all, with up-raised hand or crouching attitude, they stop to gaze at the marvelous apparition! "Can it be true that He has come?" we fancy they are asking themselves. One shepherd has brought with him his staff, while behind them are their faithful shepherd dogs, no doubt also eager to learn all that they can of this strange occurrence. Before the group of the shepherds, on the other side of the stable, we see another group consisting of Mary with her babe and Joseph. There is a halo of light about Mary's head, while light streams in from a window above and suffuses itself about the young mother and her child. The effect is very beautiful, transforming, as it does, the crude stable into a thing of beauty, and bringing the chief figures into marked prominence. Mary gazes down into the face of the child with rapt attention, resting now so peacefully in her lap, and Joseph also watches him. In the fore-

thru the repetition of their cylindrical forms. The soft masses of the straw, scattered here and there, enhance the effect of the light. The picture, so unusual in conception and treatment, is a very pleasing and satisfactory treatment of the arrival of the shepherds.

QUESTIONS FOR STUDY

- What is the title of this picture?
 - What does it represent?
 - Why have the shepherds come here?
 - How did they know the way?
 - Who told them that they would find the Christ-child here?
 - What feelings and thoughts are expressed by their attitudes?
 - Do they appear surprised? Filled with wonder? How do they show it?
 - Who have accompanied them to the stable?
- (Continued on page 274.)

December Drawing and Handicraft

Estella E. Smith, Supervisor of Drawing, Uniontown, Pa.

CALENDAR DESIGNS

The Christmas season offers a rich field for drawing and handicraft work in all grades. The calendar is usually the first to suggest itself as a subject. The opportunity it affords for initiative and originality in design is unlimited. It has a theme which interests pupils of any grade or school.

In this connection let us say that every teacher should

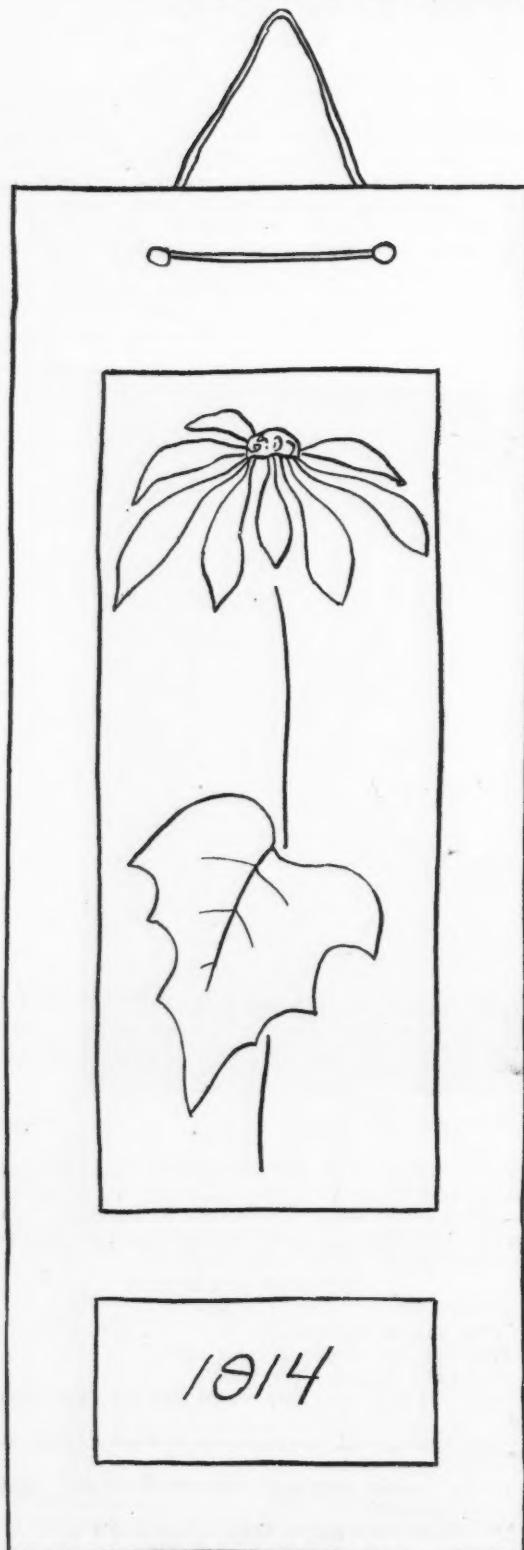
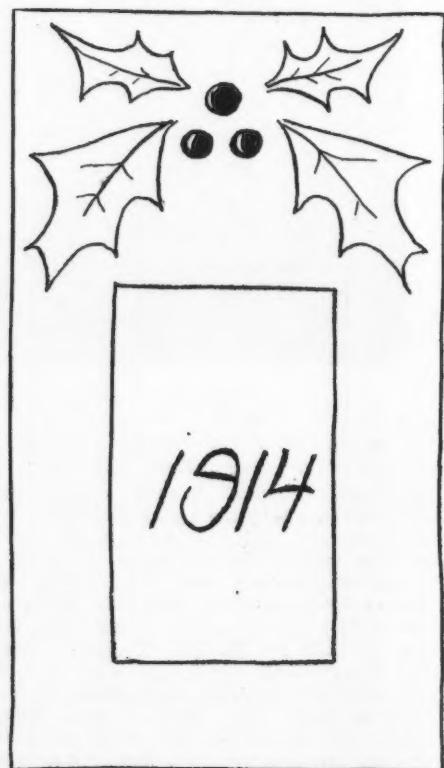


Fig. 1



Fig. 8



Estella E. Smith

Fig. 2



Fig. 6

Estella E. Smith

learn to use the hectograph as an economizer of time and as an aid in furnishing working patterns for the individual pupils.

Figure 1 suggests a calendar design for primary grade pupils. For making this design each child should be supplied with a piece of white drawing paper, $2\frac{1}{4} \times 5\frac{3}{4}$ inches in size. Use green for drawing the center of the flower motive. From this center draw the petals after the suggestive pattern. Next make the leaf, using green crayon, and then add the stem. With the aid of a ruler make pencil lines at the edges of the drawing paper for the border. Mount this piece on red or green construction paper, $3\frac{1}{2} \times 9$ inches in size. Punch holes at the top and tie with a silk cord the color of the construction paper-mount, then paste a plain white calendar pad at the bottom. This pattern is very simple and may be easily made by even the lowest grade pupils.

Another simple calendar design with the holly leaf motive for decoration, is that shown in figure 2. It is one that may be made by any lower grade class.

Fig. 3 suggests a design for a Christmas calendar. Make hectograph copies of the design on white draw-

ing paper for the children. Have them color the flowers red and leaves green, mount on red paper showing narrow margin of red. Use calendar pads for mounting on this design whose figures are printed in gilt color. Tie calendar at the top with gold cord as indicated in the design.

Fig. 4 suggests a calendar drawing for the blackboard. A little clever use of colored crayons will make a very pretty blackboard decoration of this drawing.

Every year teachers ask for large blackboard hectograph patterns that may be used for a Christmas border for the blackboard. Fig. 5 suggests such a pattern. The figure is to be filled in with colors, cut out and pasted along the top of the blackboard, making the border any length desired by repeating the figure.

A very pretty Christmas card design is suggested in figure 6. Each pupil should be supplied with a piece of white drawing paper $4\frac{1}{2} \times 10$ inches in size. The white margin of the card should extend a quarter of an inch outside the ruled border shown in the copy herewith. In the upper grades this Christmas card may be wholly drawn by the pupils from the foundation. In the lower primary grades, hectograph copies may be furnished them for coloring.

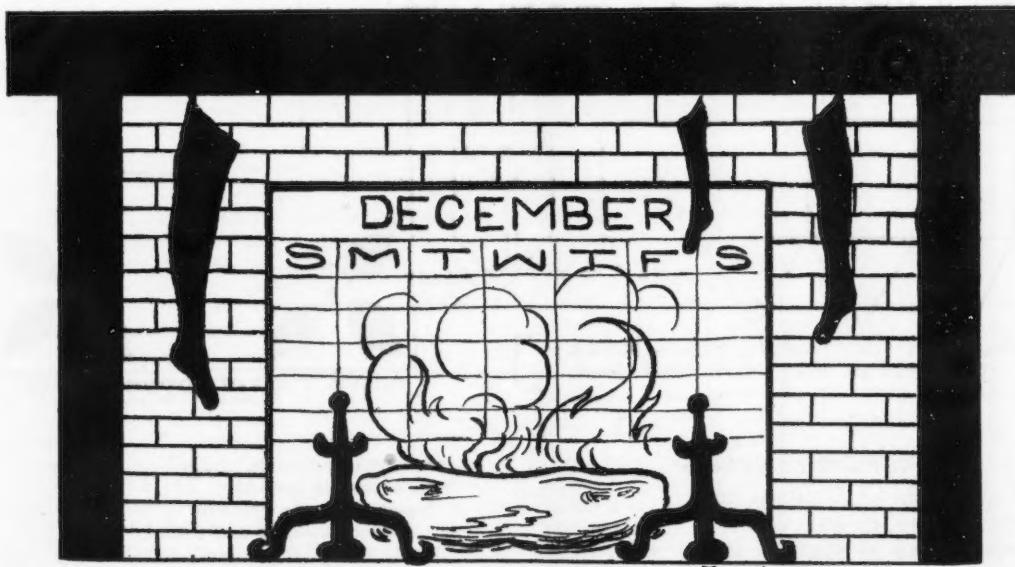
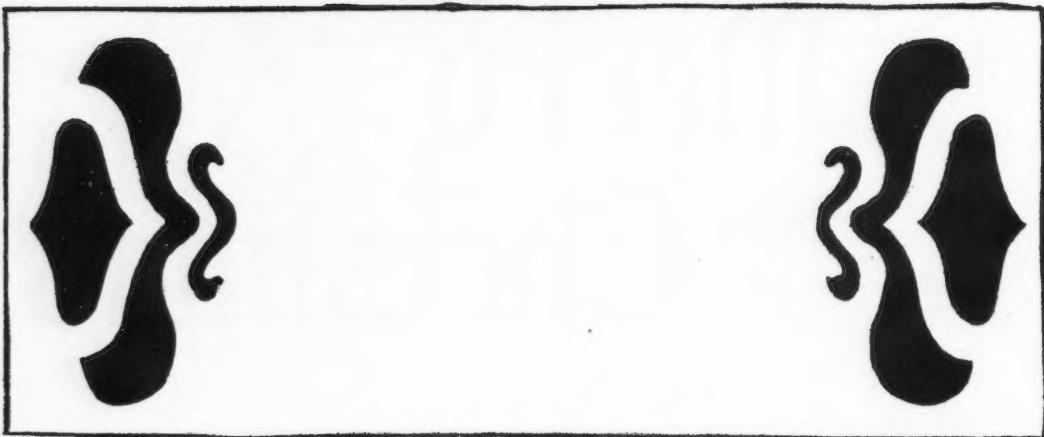


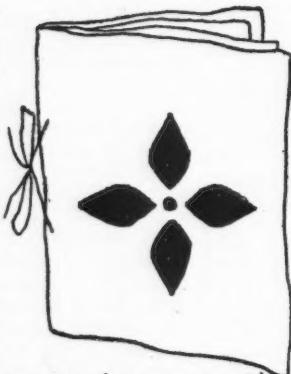
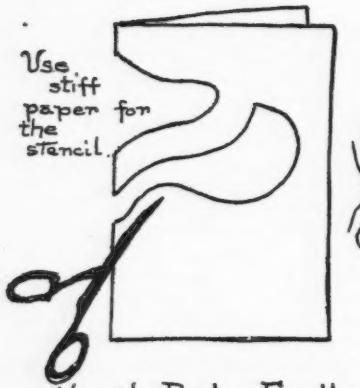
Fig. 4

Estella E. Smith

Blotter



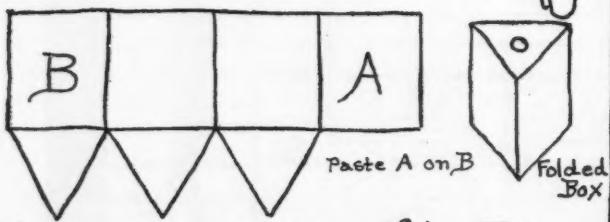
Needle Book



Needle Book — For the outside use a piece of stiff cloth, size 3x5", folded once. Put some soft material inside. Tie with ribbon and put two or three needles in the flannel.

CHRISTMAS PRESENTS

Use stiff, folded paper for the stencil. Fig 1 shows the process. Lay stencil on article to be decorated and hold it firmly. Stroke black Crayola in the openings.



Pattern for match box — Notice — This pattern is only one half size. 6 1/2

Paste match box to this space with paste or still better with paste and a brass fastener.

Paste sand paper over this space.



CHRISTMAS VERSES

Why do bells for Christmas ring?
Why do little children sing?
Once a lovely shining star,
Seen by shepherds from afar,
Gently moved until its light

Made a manger-cradle bright.
There a darling baby lay
Pilloved soft upon the hay.
And his mother sang and smiled,
"This is Christ, the holy Child."
So the bells for Christmas ring,
So the little children sing.

—Selected.

**THE STORY OF THE NATIVITY: A PRIMARY
CLASS READING FOR CHRISTMAS**

By WINIFRIED WRAY

God in His great love for mankind decided to help the people on earth to become good; and the Second Person of the Blessed Trinity, whom we call God the Son, had said that He would come down into the world and take on Himself the sins of men. To do this, He would become a man, just like other men, with a body which would suffer pain, and which would die; so He took a human shape and body, and was born as a little baby on Christmas day. His mother was the Blessed Virgin Mary, and her husband, St. Joseph, was the guardian or foster-father of our blessed Lord.

The little baby, who was God, took the name of Jesus, which means Savior, because He had come to save mankind; and we call Him Jesus Christ, which means anointed, because He is Our King as well as Our Savior, and kings are always anointed when they are crowned.

Now I will tell you about the life of Our Lord Jesus Christ upon earth.

First of all, before the time came for Him to be born, God sent one of His angels, whose name was Gabriel, to tell the Blessed Virgin what was to happen to her.

The angel appeared to Our Lady, and said:

"Hail, full of grace, the Lord is with thee;" then he told her that she would have a little baby, and that that little baby would be God the Son, who was coming to the earth to save mankind.

Our Lady was at first much frightened, for she knew that no woman could deserve to have such an honor. But she remembered that God knows best about everything, so she said:

"Behold the handmaid of the Lord, be it done unto me according to Thy word;" that is to say, I am God's servant, and He must do with me anything He wishes.

Then the angel told the Blessed Virgin that her cousin, St. Elizabeth, would soon have a little baby; so Our Lady went immediately to visit St. Elizabeth and to help her.

When Our Lady had nearly come to the end of her journey, St. Elizabeth came out to meet her. As soon as she saw the Blessed Virgin, the Holy Ghost told her what had been done, and she said:

"Blessed art thou among women, and blessed is the fruit of thy womb;" for she knew that Our Lady's little baby was the Savior or Messias, whom the Jews had always been expecting to come and save them.

For a time Our Lady stayed with her cousin, till St. Elizabeth's son, St. John the Baptist, was born. The husband of St. Elizabeth was St. Zachary. God sent St. Gabriel, the archangel, to tell him that his wife would have a son, whose name was to be John, and who would be very good and holy; but St. Zachary would not believe what he was told, so the angel said to him:

"Thou shalt be dumb, and shalt not be able to speak until thy son is born."

So St. Zachary was dumb until after the baby was born, and then God allowed him to speak, and he called the child John, as the angel had commanded him.

Then the Blessed Virgin went back to her home in Nazareth, where she and St. Joseph lived.

After a time, the king, or emperor, whose name was Caesar, ordered that every man should go to the town to which his father had belonged, so that his name should be written down, for Caesar wanted to know how many people he had to govern.

So St. Joseph and Our Lady traveled together to Bethlehem, where St. Joseph belonged. I am sure you have often seen pictures of Our Lady riding on a donkey, with St. Joseph walking beside her, taking care of her.

When they came to Bethlehem it was late in the evening, so St. Joseph tried to find a place of shelter for Our Lady; but the houses were all full, and nobody would take them in.

At last St. Joseph found a little stable with an ox and an ass in it. He brought Our Lady into this stable, and there Our Savior was born. His mother wrapped Him up in swaddling-clothes, and laid Him in a manger full of straw.

At Christmas-time, when you visit the crib, you will see a figure of a little baby lying in a poor, miserable stable, with not even a bed to lie on, or nice, warm clothes to wear, and that will remind you of the birth of Our Lord in the stable of Bethlehem.

How proud and grateful we ought to be when we think that God loved us so much that He came down from heaven to live on the earth, to be very poor and suffer a great deal, so as to save us and atone—that is to say, make up—for our sins.

We shall not be inclined to grumble at every little pain or trouble or disappointment when we think of the little Baby who was born in the poor stable, though all the while He was King of heaven and earth.

Now I must tell you what wonderful things happened on the earth the night Our Savior was born. The first people to know of His birth were some poor shepherds, who were minding their sheep on a mountain near Bethlehem.

As they were sitting around their fire, for it was very cold, and they had lighted a fire on the hillside, they heard a sound of most beautiful music, and looking up they saw an angel, who said to them:

"Be not afraid, for behold, I bring you tidings of great joy, for tonight a Savior is born to you."

Then the angel told them that they would find the Savior lying in a manger in a stable at Bethlehem. Then a great number of angels appeared in the sky, and they were praising God, singing "Gloria in excelsis Deo," which means "Glory be to God in heaven, and on earth peace to men of good-will;" that is, to people who wish to be good.

As soon as the angels had gone, the shepherds said to one another:

"Let us go at once and see what is this wonderful thing that has happened."

So they left their sheep and went quickly down the mountain, and found the stable in which the infant Jesus was lying, and they adored and worshipped Him.

When the eighth day after the birth of Our Lord had come, He was circumcised, according to the law of the Jews; for, though the little baby Jesus was really God and all powerful, yet, as a man, He obeyed the law in all things, so as to set an example of obedience to men.

The next people to hear about the birth of Our Lord were very different from the poor shepherds.

Far away in the East there lived three kings, who were also very wise and good. God had told men that one day a Savior would be born to redeem the world, and that wonderful things would happen when He was born, so that men should know that their Savior was come. Among other signs, a new star was to appear to announce or tell of the birth of Our Redeemer, that is to say, Savior.

Once, while these kings were praying, they saw the new star appear in the heavens. So they knew that the Lord must be going to be born. Immediately they set off to go to Him, taking with them rich presents of gold, frankincense and myrrh. Gold, as the symbol or image of money given in alms to the poor; frankincense, as the symbol of prayer and praise; and myrrh, as that of penance. These three gifts meant that the kings were willing to give up all their riches and power to serve God and praise Him, and to suffer for His sake.

All the time that the Wise Men were traveling the star moved in front of them to show them the way, and at night it shone brightly, so that they were not left in the darkness.

When they had gone a long way the Wise Men came to Jerusalem, where the king of the Jews, whose name

was Herod, was living. So they went to him and said: "Where is He that is born King of the Jews? For we have seen His star and have come to adore Him."

But Herod was much frightened and troubled, for he said to himself:

"If there is to be a new King of the Jews, what is to become of me? I shall no longer be king."

So Herod called the priests and his advisers together, and asked them if it was true that a new King was to be born, and in what place. And they looked in all the holy books and prophesies—that is to say, promises of things that were to happen—and they told King Herod that the time had come for the Messias, or promised Savior, to appear, and that He would be born in Bethlehem.

Herod was very angry when he heard this, and he determined that he would find this new King, and kill Him. Of course he did not tell this to the Wise Men, but he said to them:

"When you have found out where this new King is, come back and tell me, so that I too may go to Him and adore Him."

This they promised to do.

They traveled on toward Bethlehem, and still the star moved in front of them, to show them the way. At last it stopped over a poor stable, and the Wise Men knew that they had come to the end of their journey. They got down from their camels, and went into the stable, and there they found the Blessed Virgin Mary, and the little baby Jesus, wrapped in His swaddling-clothes; and, kneeling down, they adored Him, and laid at His feet the gifts they had brought.

When it was time for them to return to their own country, they made up their minds to go back to King Herod and tell him what they had seen; but an angel appeared to them in their sleep and told them to go home another way, and not to tell Herod what had happened.

Now, there was a rule among the Jews that the eldest son of every family was to be given up to the service of God. But if the father and mother wished, they might buy him back by giving some present to the Temple. When forty days had passed after the birth of Jesus, St. Joseph and Our Lady took Him to the Temple to present Him to the priests, and to buy Him back for themselves with a pair of doves.

While they were in the Temple, there came in a very holy old man, whose name was Simeon. God had promised him that he should not die until he had seen the Messias. When Simeon saw the Holy Family, he knew at once that the little Baby was the promised Savior; and, taking Jesus in his arms, he thanked God for letting him live to see his Savior upon earth. Then Simeon spoke to Our Lady, telling her of the wonderful things her Son would do for men, and how much He would suffer, and how much sorrow she would have to bear. Our Lady felt very sad, but she did not complain, for God knows best, and she submitted herself to His will.

Soon after the Wise Men had gone away from Bethlehem an angel appeared to St. Joseph, the foster-father of our Lord, and said to him:

"Arise, take the Child and His Mother, go into the land of Egypt and stay there until I tell thee, for it will come to pass that Herod will seek the Child, to kill Him."

So St. Joseph rose by night and fled into Egypt with Our Lady and the child Jesus. Many pretty pictures have been painted of the Mother nursing her little baby, and riding with Him through the desert to save Him from the cruel king.

When Herod found that the three kings did not return to him as they had promised, he determined that in spite of them he would kill the Child who was to be King of the Jews. So he sent his soldiers to put to death all the little boys who had been born in Bethlehem, or near it, for two years. In that way he thought

he would be sure to kill Jesus; but his wicked deed did not do him any good, for Our Lord was safe in Egypt with His Mother and St. Joseph.

As soon as Herod was dead the angel again appeared to St. Joseph, and told him to go back to Judea, for those who wished to kill the child were dead. So St. Joseph returned with Our Lady and the Holy Child to Judea. He was afraid to go to Bethlehem, for Herod's son was ruling there, so he went to live in a place called Nazareth.

There the Holy Family lived peacefully and happily for many years, and the child Jesus grew big and strong, and was full of wisdom. He was very obedient to His parents, who were very poor, helping them with their work, and loving them dearly.—(Catholic Teaching for Children, Benziger Bros., publishers.)

STUDIES OF NOTED PAINTINGS

(Continued from page 269.)

What do you see besides the shepherds?

What does Mary hold in her lap?

What is Joseph doing?

What do you see about Mary's head?

Where else do you see bright light?

From what direction does it come?

What is the purpose of the light?

Does it make the picture more beautiful? In what way?

Does it bring the chief figures into prominence? How?

Upon what does it fall besides Mary and the babe?

What kind of a room is this? How are we reminded that it is a stable?

What other features of a stable does it possess?

Does it look gloomy and grim or beautiful and attractive?

What means has the artist employed to make it appear attractive to us?

What thoughts and feelings do you think are expressed by the attitude of Mary and Joseph?

Do they seem interested in the Christ-child?

How do they show that they are?

What do you think is the center of interest in the whole picture? Why do you think so?

Do you think the figures in the picture are well balanced and well arranged? Why do you think so?

Do you like the treatment of light and shade? Why?

Do you like the way in which the different figures are represented? Why?

Do you like the feeling expressed by the picture? Why?

Do you like the way in which the shepherds are represented. The Christ-child? Mary and Joseph?

Do you like the picture as a whole? Why?

THE ARTIST

Henry Lerolle, a contemporary French, history and genre, painter, was born in Paris in 1848. He studied under Lamothe, devoting himself both to figure and landscape painting. He received a medal of the third class in 1879, and of the first class the following year. He received the decoration of the Legion of Honor in 1889. Among his works may be mentioned the following: "Baptism of Saints Agaard and Aglibert" (1874), "The Tears of Mary Magdalen" (1875), "The Toilet" (1876), "At the Fountain Druidic Ceremony" (1877), "Communion of the Apostles" (1878), "Jacob and Laban" (1879), "In the Country" (1880), now in the Luxembourg Museum, Paris; "at the Banks of the River" (1881), "Arrival of the Shepherds" (1883), "The Shepherdess" and "At the Organ" (1885), now in the Metropolitan Museum, New York. His favorite subjects are large landscapes with few figures and his effects of evening light are notable; indeed, he is a painter whose work is principally valued for its subtle interpretation of nature in evening effects.

Bird Study For December

THE BLUE JAY

By William Dutcher in Audubon Leaflet No. 22.

"And startle from his ashen spray,
Across the glen, the screaming Jay."

It certainly is a tyro in bird study who does not know this noisy braggart fellow with his inquisitive ways. Such characteristics usually repel, but in the case of the Blue Jay they rather attract, and no one can help admiring this conspicuous member of the Corvine family. He has all the cunning of his somber-hued cousins the Crows, but not their sedateness; he is life and activity personified.

Another member of this family, the Magpie, attracted the notice of both Aristotle and Pliny, the former of whom says, "the Pica oftentimes changes its notes, for almost every day it utters different cries. When acorns grow scarce, it gathers them and keeps them hidden in store." The first statement refers undoubtedly to the power that the Magpies and Jays have of imitating the notes of other birds. The habit of storing food is also

Audubon, altho he admired the beauty of the Blue Jay, did not give him a good reputation as the following pen picture shows: "Reader, look at the plate on which are represented three individuals of this beautiful species—rogues tho they be, and thieves, as I would call them, were it fit for me to pass judgment on their actions. See how each is enjoying the fruits of his knavery, sucking the egg which he has pilfered from the nest of some innocent Dove or harmless Partridge. Who could imagine that a form so graceful, arrayed by Nature in a garb so resplendent, should harbor so much mischief;—that selfishness, duplicity and malice should form the moral accompaniments of so much physical perfection! Yet so it is, and how like beings of a much higher order, are these gay deceivers. Aye, I could write you a whole chapter on this subject, were not my task of a different nature."

Alexander Wilson esteemed the Blue Jay a frivolous fellow: "This elegant bird is distinguished as a kind of beau among the feathered tenants of our woods, by the brilliancy of his dress; and, like most other coxcombs, makes himself still more conspicuous by his loquacity, and the oddness of his tones and gestures. In the charming season of spring, when every thicket pours forth harmony, the part performed by the Jay always catches the ear. He appears to be, among his fellow-musicians, what the trumpeter is in a band, some of his notes having no distant resemblance to the tones of that instrument. These he has the faculty of changing thru a great variety of modulations, according to the particular humor he happens to be in. When disposed for ridicule, there is scarce a bird whose peculiarities of song he cannot tune his notes to. When engaged in the blandishments of love they resemble the soft chatterings of a Duck; and, while he nestles among the thick branches of the cedar, are scarce heard at a few paces distance; but no sooner does he discover your approach than he sets up a sudden and vehement outcry, flying off and screaming with all his might, as if he called the whole feathered tribes of the neighborhood to witness some outrageous usage he had received. When he hops undisturbed among the high branches of the oak and hickory, they become soft and musical; and his call of the female, a stranger would readily mistake for the repeated creakings of an ungreased wheelbarrow. All these he accompanies with various nods, jerks and other gesticulations, for which the whole tribe of Jays is so remarkable, that, with some other peculiarities, they might have very well justified the great Swedish naturalist in forming them into a separate genus by themselves."

Of the more modern writers on the life-history of the Blue Jay, the late Major Bendire says: "Few of our native birds compare in beauty of plumage and general bearing with the Blue Jay, and, while one cannot help admiring him on account of amusing and interesting traits, still even his best friends cannot say much in his favor, and, tho I have never caught one actually in mischief, so many close observers have done so, that one cannot very well, even if so inclined, disprove the principal charge brought against this handsome freebooter."

It is an unfortunate fact that if a bad name is attached to a person or a bird it is hard work to live it down, even tho the bearer has been condemned on hearsay evidence. The story of guilt may have been started on the most trivial evidence, but every time it is repeated it gains in strength and is soon magnified into huge proportions; and what might have been easily explained at the outset, by a careful examination into the facts, casts a lifelong slur on the character of an innocent victim.

Even so careful and exact a writer as the late Major Bendire is compelled to add, from his strict sense of justice, that he had "never caught a Blue Jay in mischief."



Blue Jay

practiced by the American members of the family.

Pliny says, "not only do they learn, but they delight to talk, and, meditating carefully and thoughtfully within themselves, hide not their earnestness. They are known to have died when overcome by difficulty in a word, and, should they not hear the same things constantly, to have failed in their memory, and while recalling them to be cheered up in wondrous wise, if meanwhile they have heard that word. Nor is their beauty of an ordinary sort, tho not considerable to the eye; for them it is enough honor to have a kind of human speech. However, people deny that others are able to learn, save those belonging to the group which lives on acorns—and of these again those with the greatest ease which have five toes upon each of their feet; nor even they except during the first two years of life."

These two curious and interesting bits of ancient natural history show conclusively that the present interest in nature is by no means new.

The writer's experience with this bird is exactly parallel with that of Major Bendire, and he is therefore loth to believe all the bad stories that have been printed about the noisy, handsome Jay. In every village there is some boy who is not bad at heart, but is so full of animal spirits and life that whenever an act of harmless mischief is perpetrated it is immediately charged to him. This is very much the case with the Jay, "whose obtrusive actions attract attention when other birds, equally abundant, remain unnoticed."

Probably the most accurate brief respecting the Blue Jay's feeding habits that has ever been written is by Mr. F. E. L. Beal. A few extracts will show that much that has been written will not bear the scrutiny of exact scientific research. After citing three cases of field observers who saw Blue Jays in the act of sucking eggs or taking young birds, Mr. Beal adds: "In view of such explicit testimony from observers whose accuracy cannot be impeached, special pains have been taken to ascertain how far the charges were sustained by a study of the bird's food. An examination was made of 292 stomachs collected in every month of the year from 22 states, the district of Columbia and Canada. The real food is composed of 24.3 per cent of animal matter and 75.7 per cent of vegetable matter. The animal food is chiefly made up of insects, with a few spiders, myriapods, snails and small vertebrates, such as fish, salamanders, tree-frogs, mice and birds. Everything was carefully examined which might by any possibility indicate that birds or eggs had been eaten, but remains of birds were found only in two, and the shells of small birds' eggs in three of the 292 stomachs. One of these, taken on February 10, contained the bones, claws, and a little skin of a bird's foot. Another, taken on June 24, contained remains of a young bird. The three stomachs with birds' eggs were collected in June, August and October. The shell eaten in October belonged to the egg of some larger bird like the Ruffed Grouse, and, considering the time of the year, was undoubtedly merely an empty shell from an old nest. Shells of eggs which were identified as those of domestic fowls, or some bird of equal size, were found in 11 stomachs collected at irregular times during the year. This evidence would seem to show that more eggs of domestic fowls than of wild birds are destroyed, but it is much more probable that these shells were obtained from refuse heaps about farm-houses.

To reconcile such contradictory evidence is certainly difficult, but it seems evident that these nest-robbing propensities are not so general as has been heretofore supposed. If this habit were as prevalent as some writers have asserted, and if it were true that eggs and young of smaller birds constitute the chief food of the Blue Jay during the breeding season, the small birds of any section where Jays are fairly abundant would be in danger of extermination. Insects are eaten in every month in the year. The great bulk con-

sists of beetles, grasshoppers and caterpillars. The average for the year is 23 per cent, but in August it reaches 66 per cent. Three-fourths of the Blue Jay's food consists of vegetable matter, 42 per cent of which consists of "mast," under which are grouped large seeds of trees and shrubs, such as acorns, chestnuts, beechnuts, chinquapins, and some others. Blue Jays prefer mast to corn, or indeed any other vegetable food, for they eat the greatest amount at a time when fruit, grain and other things are most abundant. The Blue Jay gathers its fruit from Nature's orchard and vineyard, and not from man's; corn is the only vegetable food for which the farmer suffers any loss, and here the damage is small. In fact, the examination of nearly 300 stomachs shows that the Blue Jay certainly does far more good than harm."

The Blue Jay has an extensive range, being found in eastern North America as far north as latitude 52, and, casually, a little further; it extends westward to about 100° west longitude, in Assiniboina, and south to about 97° west longitude in northern Texas. It breeds throughout its range, but in winter most northern birds move southward. In Florida, and along the Gulf coast to southeastern Texas there is a slightly smaller race, but the ordinary observer will not be able to note any difference. The nesting places vary very greatly as to kind of trees selected and position in the tree. Sites may be found in conifers and also in deciduous trees, and even in shrubbery. The nest is usually bulky, but compactly built of twigs, bark, moss, leaves and various other materials. A set of eggs varies from 4 to 6; the color is greenish or buffy, irregularly spotted with shades of brown or lavender.

As parents, Blue Jays are patterns. Whatever may be their reputation regarding the young of other birds, there is no question regarding their extreme solicitude for their own offspring.

Do not form your opinion about the Blue Jay from printed stories, but study this fascinating fellow for yourself and you will surely be captivated by his drolery and intelligence. There is certainly no more picturesque sight in bird life than to see a flock of Jays in the fall of the year flying with outspread tails, from one nut tree to another, screaming and calling to each other at the tops of their voices, or darting here and there among the gorgeously tinted foliage.

Questions for Teachers and Students

Is the Blue Jay found in your locality during the entire year? If not, when does it arrive? When does it leave in the fall? Give your opinion of the habits of the Blue Jay—this must be the results of your own observations of the live bird. How many different kinds of trees have you found Blue Jays nesting in? Give location of each nest and materials used in construction. Tell what you have personally observed about the food of Blue Jays. Who was Linnaeus? What made him famous?

Busy Work

SEAT OCCUPATION

Hazel Augustine, Pontiac, Ill.

The following devices I have used to advantage in the first grade:

I. READING

1. Hectograph cards showing the object and the words in script and print. Let the children cut the words apart and match them with the picture.

2. To teach the initial consonant sounds, hectograph an object which suggests the phonogram. Write the consonant in script and print below the picture. Have

the children cut the letters apart and match with the picture.

3. Supply each child with hectographed copies of short sentences. Have the children cut the words apart and then build up the sentences from a copy on the board.

II. NUMBERS

1. Give each child a square of colored paper and a one-inch pasteboard circle. Trace and cut out several circles. The teacher may use these in making flash cards.

2. Hectograph cards similar to the following:

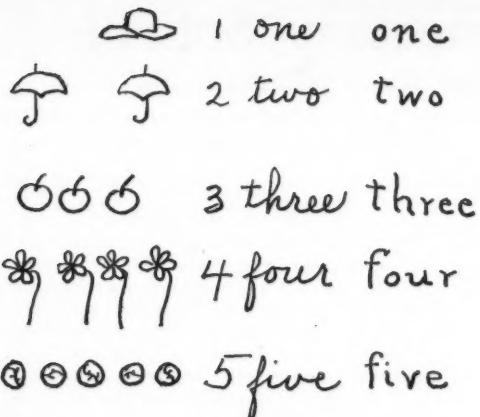


Fig. 1.

Cut apart and match from a copy on the board.
3. Make cards similar to the one below to teach the numbers.

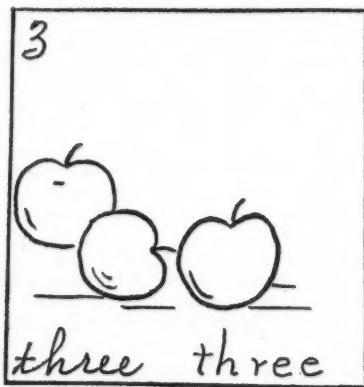


Fig. 2.

The figures and words may be cut from the picture and then matched with the picture. I always have a copy on the board at first.

4. Make the following:



Fig. 3.

5. Distribute colored pegs to the children. Lay them according to directions that are written on the board, thus:

3 blue
2 yellow
4 orange

5 green
6 purple
2 red

III. LITERATURE

1. Have the children illustrate such stories as "The Three Pigs" and "The Three Bears" with colored crayons. Let them use their originality, no matter how crude the picture may be.

2. Make paper cuttings to illustrate the same stories.
3. Give the children colored pegs to illustrate stories.

IV. DRAWING

1. Make mass drawings in color of apples, pumpkins, and other fruits and vegetables.

2. Trace, color and cut leaves. Arrange promiscuously on the blackboard, they make an effective border.

3. Distribute daisy petal patterns, also a leaf pattern. Trace, cut out and color. Mount on drawing paper so as to form a daisy. Draw a brown center. Draw the stem and mount the leaf on the stem.

AN ARITHMETIC GAME

Mary E. Marshall, Hennepin, Ill.

A good adaptation of this old game is one we use in first or second numbers. As every one knows, repetition is the basis of retention, so the constant repetition called for in this amusing drill is helping to fix the number facts firmly in mind while the children, unwearyed, play the game with zest.

For instance, in reviewing the "plus facts" of nine, each child contributes one until a list like the following is on the board:

$$\begin{aligned} 8+1 &= 9 \\ 6+3 &= 9 \\ 5+4 &= 9 \\ 2+7 &= 9 \\ 7+2 &= 9 \\ 1+8 &= 9 \\ 3+6 &= 9 \\ 4+5 &= 9 \end{aligned}$$

Then splints, sticks, or squares are distributed, nine to each child—except one, perhaps the helper who passes them—and each child is told to make a picture of one of the facts, then stand.

When all are standing the game begins. The children march around the rows of seats, saying, or singing the list on the board. When the last one is reached each child sits quickly in the seat nearest him—of course, one is left out, nobody wants to be that one, so all are alert. Each child tells what fact is pictured on the desk in front of him, is told to make another, then stand. When all are again standing, the game continues until the time is up—the interest never flags. Children enjoy this game immensely, and when given at rare intervals, it is a real treat. It helps to sugar-coat the pill of drill in very pleasing fashion.

CHRISTMAS BELLS

I heard the bells on Christmas day
Their old, familiar carols play,
And wild, and sweet
The words repeat

Of peace on earth, good will to men!
And thought how, as the day had come,

The belfries of all Christendom

Had rolled along

The unbroken song

Of peace on earth, good will to men!

Till, ringing, singing on its way,

The world revolved from night to day,

A voice, a chime,

A chant sublime

Of peace on earth, good will to men!

Then pealed the bells more loud and deep;

God is not dead; nor doth he sleep!

The Wrong shall fail,

The Right prevail,

With peace on earth, good will to men!

—Henry Wadsworth Longfellow.

Reading in the Elementary Schools

William H. Elson, Author Elson Readers

II.

THE READING LESSON SHOULD DEAL WITH LITERATURE

In a previous article, it was pointed out that reading differs from other school studies in the kind of results which it seeks and in the kind of training which it yields. While other studies are fact-giving, reading as literature seeks aesthetic beauty as an end,—beauty of language, beauty of thought, and beauty of imagery. Exclusive of art and music, it is the one study which by reason of its appeal to the sense of beauty, to the imagination, and to the emotional life of children, refines and spiritualizes their natures.

In view of this fact, it is a serious mistake to allow the reading lesson to degenerate into "reading for information." Obviously, reading for facts of geography or history, valuable as such material is when used in its appropriate connection with the geography or the history lesson, should never be allowed to usurp the place and time assigned to reading on the regular daily program of the school. This period should be faithfully vouchsafed to children for the gaining of literary possessions, for furnishing their minds with beautiful pictures, which Wordsworth tells us in *The Daffodils* are "the bliss of solitude." The reading lesson therefore should deal with literature.

CHILDREN SHOULD READ LITERARY WHOLES

Moreover, children are entitled to the privilege of gaining a few worthy literary possessions each year in school. By the time they have reached the fourth or fifth grade, they have acquired the power to read intelligently and with considerable ease. They are now to use this power to further their acquaintance with literature, to acquire literary possessions suited to their age and experience. The grammar grades are the golden age of reading for children.

But, a literary possession means a literary whole, a complete narrative, not scraps, excerpts, or isolated incidents. It was a false pedagogy that the older school readers practiced, in giving a page or two of this and a page or two of that, thus including parts of the great "longer stories" of literature, usually the climax, in the hope that by giving the most dramatic incident or the most interesting part, children would be led to hunt out for themselves the entire selection. We now know the fallacy of this theory. For we know that when the child has learned the outcome, the issue of the story,—he has little interest in reading the whole selection in order to find out what led up to the climax. Indeed this practice cultivates in children an impatience of the details which form the background of any story.

IT IS THE PLOT THAT INTERESTS CHILDREN

Like grown-ups, children are interested in "what is going to happen next" in the stories they read. So eager are they for the run of events, so hungry for the plan or plot of the story, that reading becomes, when the material is fitly chosen, one of the best of studies for training the power of attention. The story-plot has no equal for holding the young reader's attention closely, and for long periods of time. It is this,—not isolated incidents—that has engaging interest for children.

It is not, therefore, a single event in the life of Robin Hood that is of absorbing interest to children, but the complete run of events in his active life. It is a mistaken pedagogy that puts out for children as a reading lesson, a single incident in the career of Robinson Crusoe, such as his building of the raft. What children demand is the complete narrative, including all the structural elements in that stirring story of his experience. Obviously, in the handling of the incidents un-

necessary details may be eliminated, and a story otherwise impossible may be made of available length for young readers.

WHAT CHILDREN SHOULD READ IN THE GRAMMAR GRADES

Manifestly, then, children should read stories having an open plan or plot,—some of the great cycle stories that for ages have delighted old and young in all lands. Each year in the grammar grades should have its appropriate assigned material, with an important theme for each year. For example:

Fifth. Pure adventure, that is, adventure for the sake of adventure,—typified in the Robin Hood, Robinson Crusoe, and similar tales.

Sixth. Adventure for love of country, patriotism,—typified in the Greek and Roman stories.

Seventh. Adventure for protection of the weak, chivalry, brotherhood, courage, and high ideals,—typified in the King Arthur stories.

Eighth. Pure literature, of which the writings of our great American authors furnish the type.

Thus, in school under the guidance of the teacher, children may read typical stories from successive stages of human development, following the stairsteps by which the race has advanced from the traditional past to the present stage of literary progress. Moreover they will have supplied themselves with the basis of literary reference, and equipped themselves for intelligent future life-reading or for further study of literature in the high school.

A conviction is dawning that children do not have enough to show in the way of literary possessions for the four years' study of reading above the fourth grade. There is a growing belief that we are feeding them on scraps,—"chips and whetstones,"—instead of giving them at this impressionable period an acquaintance with the world's great literature. There is data for criticism that in the grammar grades children do not learn effective methods of studying literature and that in consequence they stand helpless before an organized piece of literary workmanship.

STANDARDIZATION OF READING MATERIAL IN THE GRAMMAR GRADES

When grammar grade reading is attacked as a single problem, distinct in itself, we may begin to approximate standards in reading. We shall be able to judge more wisely as to values, and a teacher can assume that pupils beginning the year's work have read in the preceding grade certain standard selections of good literature. Then each year's work will be a step forward in the pupil's progress. Standardization of high school classics came about as a result of the study of high school English as a distinct problem. While it is not necessary that all reading be standardized in the grammar grades, it is desirable that a few type selections should be assumed of pupils finishing each of the grammar grades.

Teachers of high school English often justly complain that entering students have little basis for their work and that they are not familiar with standard literature or with methods of study.

TEACH RELATED SELECTIONS

For purposes of comparative study, selections should be grouped according to theme. It is worth while to study individual selections as such, but it is also helpful to children to notice how another author has treated a similar theme. In the use of methods of comparison, considerable time is saved, for two poems may
(Continued on page 283)

School Entertainment

SANTA'S DEPARTURE

By WILLIS N. BUGBEE

Characters

Santa Claus.

Mrs. Santa Claus.

Santa's Workmen (four or more).

Santa's Lady Assistants (seven).

Messenger.

Costumes

Santa—usual costume.

Mrs. Santa—dark dress trimmed with red.

Workmen—blouses and overalls for indoors; short reefer and fur caps for outdoor wear.

Assistants—dark dresses trimmed with red, white aprons.

Messenger—may wear uniform and cap.

The dolls—should be dressed in the costumes of the various countries or peoples which they represent. (See geographies and books of travel.)

SCENE

Santa's home or workshop. Two large sacks (stuffed) are at one side of stage. Santa is busy filling a third sack while Mrs. S. is helping him. Several articles, as mentioned in dialog, are lying on table and chairs.

Santa—(looking about). Well, there isn't much more left to pack. (Picks up sweater.) Here's that sweater Teddy Slocum sent for. 'Twouldn't do to miss that. (Puts it in sack.)

Mrs. S.—And here's Jane Smith's roller skates. (Hands them to Santa who puts them in sack.) And I declare, if here aren't Uncle Jeremiah Todd's carpet slippers. (He places them in sack.)

Santa—(picking night cap from under chair.) I swan if here ain't Miss Jerusha Whipple's lace night cap down under this chair. Wonder how in timket it got there. (Brushes it off carefully and may try it on own head, then places in sack.)

Mrs. S.—There's Grandma Ferguson's gum drops over on the table. You mustn't forget them. She'd be awfully disappointed if she didn't get 'em.

Santa—Don't worry, I wouldn't forget 'em. (Takes gumdrop from package and puts it into mouth, then places package in bag.) This makes twenty-five years I've carried her some gum drops every Christmas and she's just as tickled over 'em as a baby with a rubber rattle. By the way, that makes me think—there's a new baby down to Henry Green's in Grand Rapids (name any town). I'll have to take along an extra rattle for him.

Mrs. S.—Dear me, they're all looking for Santa Claus—the old and the young. I do believe you're the most welcome man in the whole world.

Santa—Well, like enough I am, especially at this time of year. But sposin' I didn't have all these presents to give away. I wonder if I'd be welcome then.

(Enter 1st Workman with small cart.)

1st Workman—Here's that express cart for Billy McGee.

Santa—(rolling it on floor and examining it). That looks strong enough. I do hope it 'll last longer than the wheelbarrow I carried him last year. Why, do you know, that little scamp broke that wheelbarrow the very first day he had it. If he breaks this so soon, I'll—*I'll*—

Mrs. S.—What will you do, pa?

Santa—I declare, I dunno's I'll carry him anything more. Howsumever, I'll see about it. (Puts cart in sack.)

(Enter 2nd Workman with drum.)

2nd W.—Here's that drum for little Tommy Tubbs. I've just finished it.

Santa—(looking it over and beating it.) That sounds

all right. Now he won't have to use his mother's dish pan any longer. His mother's had to buy three new dish pans and two potato mashers this year just because Tommy broke 'em playin' base drum with 'em.

(Enter 3rd Workman with jumping jack.)

3rd W.—Here's the jumping jack for Johnny Jones. **Santa**—(operating it while talking.) I warrant that'll please him alright. He's a pretty nice sort of a boy, Johnny Jones is. Why, if you'll believe it that boy's kept the wood box filled every night and morning for a whole year, and washed the dishes for his ma, and done all the chores around the house and never had to be asked once to do it, either. Ain't that a remarkable boy? Well, I guess so. That's the kind of boy I like to give things to. (Puts jumping jack in bag.)

(Enter 4th Workman with tin horn.)

4th W.—Here's a horn I've been making for Harry Hughes.

Santa—(blowing loudly.) That's a good loud one. I bet he'll keep his pa and ma awake with that alright. Ho! ho! ho! I can just imagine it.

Mrs. S.—Well, he's nothing but a little boy an' he's got to have some fun.

Santa—Yes,—

"A boy is a boy and a boy let him be;
Don't frown when your patience he tries,
But bear with his folly as well as you can,
And hope he will learn to be wise."

That's pretty good advice. I'm quite a boy yet myself. (Blow's horn loudly.)

(Enter Assistants.)

Assistants—Were you calling us, Mr. Santa?

Santa—Well, no, not exactly, but if you've got those dolls done I'm ready for 'em.

1st Ass't.—Yes, we'd just finished them when we heard the horn.

2nd Ass't.—And I must say it's the queerest bunch of dolls we ever had anything to do with.

3rd Ass't.—Such funny styles of dresses, too.

4th Ass't.—I'd just like to see the girls that you expect to give them to. If they look anything like these dolls they must be a queer looking set.

Santa—Ho! ho! ho! Well, now I'll tell ye who they are if you're so anxious to know. They're a lot of emigrant children that just landed not more'n a couple of days ago. Some folks down that way are gettin' up a Christmas tree for 'em, an' they sent word for me to bring along something to put on it. That's why you've had to hustle so to get 'em ready.

1st Ass't.—That's just what I thought about it. No American girl would want such a yellow complexioned, coarse-haired, slant-eyed affair as this is. (Holds up Chinese doll.)

Santa—I s'pose likely that's for some little China gal that mebbe's never heard about Christmas, an' about the Saviour bein' born in a manger, an' of "Peace on earth, good will to men."

1st Ass't.—I should imagine she hadn't.

2nd Ass't.—Then this must be a Jap doll. They look as much alike as two peas.

Santa—Well, I don't know but I might get 'em mixed up myself if I wasn't careful, seein' as how I ain't in the habit of givin' presents to either one of 'em. Howsumever, I wouldn't let that little Jap girl hear me say it for anything.

3rd Ass't.—Just look at this fat dumpling of a doll with clothes as big as a bag.

Santa—Well, can't you see that that's a Dutch doll. Some little gal from the land of dikes an' windmills will be tickled most to death with that.

4th Ass't.—I presume this is an Italian doll, isn't it?

Santa—You guessed purty near right. That's goin'

The Catholic School Journal

to make some little Italian gal happy as a clam. (to 5th Ass't.) And that one you've been fixin' is a Gypsy doll. It's for a little Gypsy gal from Hungary.

5th Ass't.—Well, I'm sure it's made me awful hungry doing it.

Mrs. S.—Pshaw! Pa wasn't talkin' about appetites. He was talkin' about a country.

Santa—Funny some folks are always an' forever thinkin' about their stomachs. I was talkin' about Austria-Hungary over in Europe.

5th Ass't.—O—o—oh.

6th Ass't.—Well, I know that I'm awful tired fixing this one. It's got clothes enough on to start a clothing store.

Santa—That's because the little gal I'm goin' to give it to belongs to a cold country—away up in Norway, in the "land of the midnight sun."

7th Ass't.—Then this one must come from the land of the mid-day sun. Why, it actually hasn't got as much clothing on as there is in a Coney Island bathing suit.

Santa—Ho! ho! The little gal that gets that one comes from Africa. You see these emigrants come from all parts of the world pretty much, an' I've got 'em all to please. What suits one don't suit another. Sometimes it's a pretty tough job, I can tell ye.

Mrs. S.—It's a wonder you don't make some awful big mistakes sometimes.

Santa—Twould be a bad mistake if I should happen to give that "bathin' suit" doll to the little gal from Norway, wouldn't it. She might catch her death cold. But say—do you know the worst mistake I ever made was when I gave that shavin' set to the young lady down in Detroit?

Mrs. S.—A shavin' set to a young lady?

Santa—Yes, you see they called her Jac—Jac Bowers, but how should I know that "Jac" was only a nickname for Jacquemine.

Mrs. S.—I don't think that was any worse than the time you gave the corset to Frank Hudson.

Santa—I wouldn't have done that if you hadn't put an e instead of an i in Francis.

1st Ass't.—Well, I should certainly like to be there and see the girls that get these dolls. I'd give all of a half dollar.

2nd Ass't.—Yes, I'd be willing to work half a day for nothing to see them.

Santa—Sorry I can't accomodate ye. I'd like to see 'em myself. I'd like to see a good many of the youngsters after they get their presents, but that's impossible.

(Enter Messenger.)

Messenger—(handing telegram to Santa.) Here's a telegram, Mr. Santa. They want an answer right away.

Santa—Here, mother, open it quick an' see what it's about. (Hand's paper to Mrs. S., who opens and reads.) I hope 'taint nothin' bad. I allers hates to get telegrams for fear something awful's happened.

Mrs. S.—It's from the _____ church down in Kalamazoo. They've got all ready for their Christmas doins an' no presents, an' they want to know when you're comin', or if you've given it up.

Santa—Given it up? Of course not. Tell 'em I'll be there on time. (She writes on paper and hands to Messenger who exits.) That's one thing I never do—I never break my word, but (looking at watch) Jiminy Crickets! There's only two hours. I'll have to break my record to get there. (To Workmen.) You fellers hustle for all you're worth an' get Duner an' Blitzen an' Dasher an' Prancer ready. (Boys exeunt.) Now hand me them dolls quick as ever you can (packs dolls in bag), an' mother, you get my big fur coat an' mittens an' fur cap.

Assistants—We'll help, too.

Mrs. S.—My land! What a hurly-burly, hustle an'

bustle! You hadn't ought to have stood there talkin' so long. I knew you'd be late.

Santa—Don't get excited, mother. I'll get there in time if it takes a leg.

(All are busy getting coat, cap, etc., while Santa finishes packing. Mrs. S. brings coat and helps him on with it, buttoning it up while 1st Ass't. brings cap and places it upon his head. The 2nd Ass't. brings belt and buckles around him. Next the 3rd Ass't. wraps muffler about his neck. The 4th Ass't. brings mitten and places it upon right hand while 5th Ass't. is placing the other mitten upon the left hand. 6th Ass't. brings whip and hands to him, and 7th Ass't. hands lantern. Any remarks may be made while putting garments on, as, "Here's your coat, pa, all ready to get into," "Hold still a minute while I buckle your belt," "Hold your hands, Mr. Santa, till we put your mittens on," "There, you're all ready.")

Santa—Ho! ho! ho! There's nothin' like havin' a houseful of wimmen when it comes to gettin' ready to go anywhere. If 'twasn't for sech handy helpers as you folks I never could carry on this Christmas business to save my soul I couldn't. (A sound of voices outside, "Whoa, Dunder!" "Whoa, Blitzen!" "Whoa, Dasher!" "Whoa, Prancer!")

(Enter Workmen.)

1st W.—The reindeers are hitched up an' everything's ready.

Santa—Well, so'm I. You fellers take those bags an' put 'em in the sleigh. (Workmen take bags and exeunt.) Now take care of yourselves, an' have a good time while I'm away. I'll be back just as soon's these bags are empty.

Mrs. S.—Well, do be careful an' not get run away with or fall down any chimneys.

Santa—Shucks! Ain't I been makin' this trip reg'lar for several hundred years an' nothin's ever happened yet.

1st Ass't.—Don't forget to give the emigrants their dolls.

Santa—Well, if I don't get started right away I won't reach those church doin's down in Kalamazoo, as I agreed. Good-bye, everybody.

All—Good-bye, Santa, good-bye.

(All wave hands or handkerchiefs for a moment, then all join in singing any good "Santa Claus" song.)

Curtain.

THE ESKIMOS

The Eskimos live where it is very cold. The winters are long and the ground is covered with snow. There are no trees and the Eskimos cannot make bricks. So they build their houses with blocks of ice and snow. We are building an Eskimo house in the schoolyard. Miss May is showing us how to build it. First we cut blocks of snow out of a big snow drift. Then we pile them up to make a house.

Jack said, "How shall we make the windows?" "An Eskimo house does not have windows," said Miss May. The door to our house is very small. The Eskimos crawl thru the door into their house. When our house is finished we would like to have you crawl in and call on us.—The Wide Awake First Reader.

ROVER

My papa gave me a dog to-day. He is white. He wears a black collar. His name is Rover. Rover is a wise dog. He knows many tricks. He can sit up and beg. He can walk on his hind feet. He can carry a basket in his mouth. I shall teach him some new tricks. Ned has a dog that can play hide-and-seek. I am going to teach Rover to do that. Don't you wish you had a dog like Rover?—Hodskins Little People's Reader.

Recreation for Primary Grades

Mary A. Bronson, Pontiac, Illinois

The season of the year is now upon us when the children can no longer spend their play time out of doors, and the management of the recreation periods and of the recess periods becomes quite a problem. If not managed, or if mismanaged, these periods may completely destroy the spirit and discipline of a room. On the other hand, if properly looked after, just as every essential part of the work should be, they may be made thoroly enjoyable and profitable to both pupil and teacher. At recess time the children may be taken to the play rooms, but in the recreation period this is not always convenient, and other plans must be devised.

Probably every primary teacher has on her program certain periods during the day that are set aside for recreation, relaxation, or gymnastics. This is certainly an essential part of the program, for the children cannot sit in one position for any considerable length of time without physical discomfort, because of the strain upon the little muscles which have been allowed a great deal of freedom up to the time the children enter school.

Children always enjoy this period, and they enjoy it no less when the teacher makes it a real training in alertness, definiteness, and concentration. To do this best, and to get the most out of it, the teacher must know exactly what she is about and must give her commands or directions in a quick and decided tone. I have heard teachers say: "The recreation period is so noisy." It need not be and should not be. The following directions and games may suggest something new, or provide a change in the work for some one.

Children like to follow definite commands, so the first command is:

Ready for Gymnastics.

This means that the boys take off their coats, and the windows are thrown open.

Attention:

This means a straight sitting position. Feet flat on the floor, body and head erect, hands easily on the edge of the desk.

Standing Position—1-2:

On one, the right foot is placed in the aisle. On two, the other foot is brought into the aisle and the child stands.

Change Places for Gymnastics:

It is a recreation for the children to occupy different seats during this period. Then, too, the teacher may want her class arranged according to height, the shorter ones in front. Each child knows where his seat is, so at a signal from the teacher, the first child in the first row leads the entire class, running around the room. When all of the children are out of the aisles, they run around the room once; then as he comes to his new aisle, each child runs down to his seat and stands until the entire class is in place. At the end of the period, they return to their seats in the same way.

Many different exercises may be given. The following deep breathing exercise is a good one:

Arms, raise! (to horizontal position at sides), inhale thru nostrils as arms are raised.

Arms, sink: Exhale thru the nostrils as the arms are lowered.

Repeat this exercise three or four times.

Running and Marching.

Pupils may be taught to run easily and lightly in the school room. Take an easy running position, body bent slightly forward, arms raised slightly, a good, easy, natural position. Run on tip toe, with feet lifted high, aiming at lightness of movement, rather than rapidity. A good plan is to run by rows, and thus create a little spirit of rivalry by seeing which row can run most lightly and rhythmically, that is, together, every foot touching the floor at the same time.

In marching, the children should be encouraged to march together. They should listen to their own marching and see if they are all stepping together. Sometimes they may clap. This aids in getting good time and gives a good free movement of the arms.

The following games may be easily used:

CHALK RELAY

See that there is an even number of pupils in each row. Give the first child in each row a piece of chalk. At "Go" it is passed down the row until it reaches the last child in the row, who rises, runs to the front of the room, and makes a mark on the blackboard. As soon as this last child is out of the aisle, all the children in the row move back one seat and the child who was at the board takes the front seat and quickly passes the chalk back again. The game continues in this way until some row is thru, that is, until every one in the row is back in his own seat again. This row, of course, wins.

CLUCK, CLUCK.

One child is chosen for the hen, and goes out into the hall. All the pupils put their heads ~~wr~~ on the desk as if they were asleep. A child slips around quietly and touches, three, four, eight, or ten, "chickens," according to the number of children playing. The old hen is called, and as she enters the room calls "Cluck, cluck." The "chickens" respond with "Peep, peep," tho all of their heads are down. The old hen must find her chickens by the answers "Peep, peep." As she discovers a chicken, "it" must sit erect until all the chickens are found.

ONE—TWO—THREE.

This game is played with a bean bag. The children number around the class. One child is chosen to be "it," and stands in front of the class. He may call anyone's number as, "13—1, 2, 3." If number 13 is quick enough to get out of his seat and stand in the aisle before the one who is "it" has finished counting he has the bean bag thrown to him, and if he catches it, he may be "it." Now number 13 is "it" and calls, let us say, number "5—1—2—3" and so the game continues. This is a very lively game and calls for the close attention of the class.

HIDE THE SPOOL

A class or one row of pupils, according to the number of pupils in the room, ~~asses~~ to the hall. The spool is hidden in "plain sight," on a pupil's desk, in a corner, on the floor, on the blackboard ledge, or anywhere that it can be easily seen. The pupils in the room signal the others by clapping the hands. When a pupil sees the spool, he slips to his seat as quickly and quietly and as unconcernedly as possible and sits in position. If the pupils have trouble in finding the spool, the signals "Hot," "Cold," and "Warm" are given. The first pupil to find the spool usually hides it next time. This game is a general favorite with the children, and a valuable little game for the schoolroom because of the element of self-control and keenness of observation which enter into it.

World's Events

MEXICAN AFFAIRS

Since President Wilson sent Mr. Lind, in September, as a special envoy to Mexico to try to bring some order out of the chaos existing there, notwithstanding Mr. Lind's efforts to accomplish the purpose of his mission, the conditions in Mexico have steadily grown from bad to worse. Our government insisted that Provisional President Huerta resign and be not a candidate for president at the October election. As Huerta was brought into office thru the assassination of President Madero, President Wilson believes that he should not be recognized and that no government founded on murder should be recognized by the United States. Huerta has acted the part of an absolute dictator in all governmental affairs. He has brooked no criticism or opposition. Fearing severe criticism on the part of the liberal element in the Mexican congress, on account of his conduct in Mexican affairs, Huerta on October 10 banished the last vestige of a pretense at self government in the republic. He invaded with his soldiers the hall of deputies, seized over a hundred of the deputies and threw them into prison. The senate dissolved of its own accord and several of the judges resigned. The deputies thru committees had been and were prosecuting too many investigations to suit Huerta. After thus putting an end to the Mexican congress, Huerta issued a proclamation declaring the congress had insulted him by offensive and calumnious language and had overstepped the bounds of decency. He, therefore, assumed full powers for the direction of the government; in other words, declared himself dictator of Mexico. The so-called general election held for the selection of a president on October 26 was a farce. Over a considerable part of the republic the polls were not open and no balloting took place. Altho Huerta had declared he could not be a candidate, that he could not constitutionally be elected to the presidency, there was a considerable part of the vote cast for him. Many speak of the troops as voting, altho, according to Mexican law, soldiers cannot legally vote. After putting an end to congress, Huerta called an election of a new congress on the day of the presidential election. It is considered that the new congress is not legally elected and Mexico is without a legal president, and therefore without a legal government. According to the latest report of negotiations between President Wilson's special envoy and Huerta, our government has demanded that Huerta efface himself and prevent a meeting of the new congress, and permit a constitutional government to be set up for Mexico. If this demand of President Wilson is acceded to by Huerta, it leaves a perplexing responsibility upon our government, that of determining who shall be a suitable candidate for president, and of insuring a full and free expression of the Mexican people at the polls, and also the termination of the war. The rebel constitutionalist leader, Carranza, declares himself opposed to any interference on the part of our government. At this writing it seems that all negotiations may soon be broken off between the United States and the so-called provisional government at Mexico, as the relations are strained and conditions are serious.

LETTING THE WATER INTO PANAMA CANAL

On October 10, at 2 o'clock in the afternoon, President Wilson pressed an electric button. Almost simultaneously watchers on the heights above the point where the Panama Canal enters the Culebra Cut saw what was perhaps the most dramatically satisfactory incident in the story of the American occupation of the Isthmus. The spark from the White House at Washington gave the signal to explode a great charge of dynamite buried in the Gamboa Dike, and breached the last barrier stretched across the prism of the canal. The Culebra Cut is flooded; the final stage of construction has been reached. Now dredges from the Atlantic and the Pacific—passing up thru the locks at Gatun, at Miraflores and at Pedro Miguel—will take up their allotted work of finally subjugating those slides which have played so large a part in the battle between nature and the American engineers.

OUR GOVERNMENT AT WASHINGTON

President Woodrow Wilson, N. J.; salary \$75,000, with allowance for traveling expenses up to \$25,000 extra, and \$160,000 more for clerk hire and White House expenses—\$260,000 in all.

Vice President, Thomas B. Marshall, Indiana; salary \$12,000.

Speaker of House, Champ Clark, Mo.; salary \$12,000.

The 96 senators and 435 representatives of the sixty-third congress receive \$7,500 salary each, with mileage extra at 20 cents a mile each way, each session, figured on distance between their home and Washington; also \$125 extra for stationery, newspapers, etc. Each is also provided with clerk at federal cost. Ratio of representation, one member to each 212,407 population.

Party divisions in sixty-third congress: House, 291 Dem., 144 Rep. (including Prog.); senate, 51 Dem., 45 Rep., (including Prog.).

The cabinet in order of presidential succession: Secretary of State, William J. Bryan, Neb.; Treasury, William G. McAdoo, N. Y.; War, Lindley M. Garrison, N. J.; Attorney General, James McReynolds, Ky.; Postmaster-General, Albert S. Burleson, Texas; Secretary of the Navy, Josephus Daniels, N. C.; Interior, Franklin K. Lane, Cal.; Agriculture, David F. Houston, Mo.; Commerce, William C. Redfield, N. Y.; Labor, Wm. B. Wilson, Pa. Salary of each, \$12,000.

The Supreme Court: Chief Justice Edward D. White, La., salary \$15,000. Associated justices, salary \$14,500 each: Joseph McKenna, Cal.; Oliver W. Holmes, Mass.; William R. Day, Ohio; Horace H. Lurton, Tenn.; Charles E. Hughes, N. Y.; Joseph R. Lamar, Ga.; Willis Van Devanter, Wyo.; Mahlon Pitney, N. J.

THE BRITISH CHANCELLOR ON BRITISH LANDLORDISM

Chancellor Lloyd-George has begun an active campaign "to free British land from landlordism and get the people back on it." He denounces British landlordism as "the greatest of monopolies," and said that the people were counting on the government to free them from this curse. In Ireland, he says, "millions have been driven away from the land" by the exactions of the landlords, who are willing neither to make good use of the land nor let anyone else use it.

He states that 90 per cent of the farm laborers of the British Isles, "are in receipt of a scale of living lower than that of the poorhouse." He gives figures showing that the laborers who produce the crops get less than "the landlord and the parson." The last reference of course is a fling at the established church, which gets

a share of the taxes and which has always stood in with the landed gentry against any movement for liberalizing the land laws.

It is no wonder, says the chancellor, that "scores of thousands are fleeing across the seas from a land of such mean bondage. The evil of landlordism must be given heroic treatment. The huge game preserves which are maintained by the wealthy landlords to give them a little selfish pleasure must be greatly reduced, and the land must be found to provide better wages, shorter hours and comfortable homes for the agricultural workers, and experts must be employed by the government to instruct them in scientific agriculture."

THE LEADING NAVIES OF THE WORLD

Recently the United States has been dropping back, compared to the other nations, in the naval race. A couple of years ago this country was rated as the second naval power in the world, that is, being next to England, which of course is far and away the leader. But by letting up in naval construction we have now dropped back to third place or below.

It is impossible to say mathematically when one navy is stronger than another, for one may have bigger battleships and fewer torpedoboats for instance, while another may specialize on fast cruisers and have more men. And no one can tell which will win in a war until the war has been fought.

Moreover, as was shown conclusively in the Russo-Japanese war, even more depends on the personnel of the men than on their number or on the ships. The Japanese are formidable especially because they fight like hornets, being utterly regardless of personal danger or death and asking nothing better than to die fighting.

If up-to-date battleships are used as the criterion, then Great Britain now leads with 47 of these, the United States is second with 29, Germany third with 27, France fourth with 19, Russia fifth with 14, and Japan and Italy next, with 12 each. If the number of men is the index, then the order is, Great Britain with 136,000, France with 59,000, United States with 57,000, Japan with 49,000, Russia with 47,000, Germany with 36,000, and Italy with 31,000.

But Japan is stronger than any of the other nations in having a naval reserve of over 100,000 trained men. Germany has nearly the same number, while this country is very weak in that respect. It is merely a question of personal opinion therefore as to how the world's navies rank in power, after that of England.

THREE MILLION YEARS OLD

An important discovery has been made in New Mexico by members of the staff of the American Museum of Natural History, New York City. This discovery is that of the complete skeleton of a mammal. President Osborn, of the Museum, says of it: "The mastodon is like a thing of yesterday compared with it." The mammal in question is the ectoconus. It lived about three million years ago! In fact, according to Dr. Osborn, it is thousands of years older than any other mammal skeleton discovered up to the present. This skeleton will take its place as one of the museum's most treasured possessions. The skeleton was discovered, so we learn from President Osborn, in a stratum not far away from that in which the remains of the dinasaur of the reptilian period were found. This would indicate that the ectoconus followed shortly after the close of the reptilian period.

It thus rounds out a very little known period in the world's history.

THE BIRDS' CHRISTMAS FEAST

Far away across the sea, there is a very cold country. The ground is covered with snow almost all the year, and the birds cannot get enough to eat. So every Christmas the children are the birds' Santa Claus.

In the summer the children go into the fields and gather grain for the birds.

The day before Christmas such a wonderful thing happens! Over the snow the birds come from north, south, east and west. They sit upon the porch, upon the roof of the house, and sometimes look in at the windows.

"Here we are, little friends!" they seem to say.

On Christmas morning, a tall pole with a bunch of grain on the top is set before every door. Then such a twittering is heard from the birds, and such merry shouts from the children! It would be hard to tell which has the better time, the birds or the happy children.

Suggested by Celia Thaxter's poem, "The Sparrows."
—The Summers Second Reader.

SANTA CLAUS

He comes in the night! He comes in the night!
He softly, silently comes;
While the little brown heads on the pillows so white
Are dreaming of bugles and drums.

He cuts thru the snow like a ship thru the foam,
While the white flakes around him whirl.
Who tells him I know not, but he findeth the home
Of each good little boy and girl.

—Barnard Language Reader.

READING IN THE ELEMENTARY SCHOOLS

(Continued from page 278)
be studied in this way in about the same time that is required for one.

For example, Tennyson's "The Brook," and Lanier's "Song of the Chattahoochie" offer interesting opportunities for the use of methods of comparison. Likewise Martin's "Apple Blossoms" and Bryant's "The Planting of the Apple Tree." In that wonderful poem, "To the Dandelion," in which the poet celebrates the color of the flower, Lowell says:

"The eyes thou givest me
Are in the heart, and heed not space or time,"

Wordsworth, in "The Daffodils," a poem in which the author's fancy is caught, not alone by the color of the flower, but also by its shape and motion, says:

"They flash upon that inward eye
Which is the bliss of solitude,"

While Trowbridge in "Midwinter" expresses a similar fancy in these words:

"But in my inmost ear is heard
The music of a holier bird."

In these and similar cases, the teacher will not fail to give children an opportunity to choose among these expressions the one which they like best.—

"eye in the heart,"
"the inward eye,"
"the inmost ear."

If children are really to know pieces, and their authors, they must by some such simple device come to know them in a very intimate kind of way. And comparison is one of the ways whereby this may be accomplished.

FOR THE PUPILS' NOTE BOOKS

These pictures of "Arrival of the Shepherds," by Lerolle, are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.



The Literature Class

FOUR FAMOUS MEDIAEVAL HYMNS.

By Sister M. Fides Shepperson, M. A., Pittsburgh, Pa.
(Study of "Dies Irae" presented in October; Stabat Mater in November.)

III.—THE CANTICLE OF THE CREATURES.

This hymn, unlike the others, was not written in Latin, but was composed originally in the Italian tongue. It is perhaps the first sweet timid melody of that song-language which sixty years later attained unto full flowing harmony in the writings of Dante.

To understand the Song of the Creatures, one must, in spirit at least, turn away from the strenuous life-struggle of today with all its illusive philosophies; and "Far from the madding crowd's ignoble strife," amid nature goodness and gladness and under blue skies that tell laughingly of an ever-present, ever-loving God—find that simplicity of setting in which alone is complement, and full meaning of the Song.

Francis of Assisi, poet and saint and supreme lover of life, from highest to lowest, sees all creation, animate and inanimate, as one with him in brotherhood under the same Father-God. The sun is his brother, the moon and stars are his sisters; air, fire, water, mother earth, death, are fellow creatures with him and he claims their praises for a common God.

"Praised be the Lord, my God,
By Messer Sun, my brother, above all.
* * * * *

By Sister Moon and Stars my Lord is praised.
* * * * *

By Brother Wind, by Air and Clouds of the blue Sky,
* * * * *

By one most humble, useful, precious, chaste—
By Sister Water, O my Lord, Thou'rt praised,
* * * * *

And praised is my Lord
By Brother Fire—he who lights up the night,
Sound, robust, is he and strong and bright.
* * * * *

And praised art Thou, my Lord, by Mother Earth."

As here concluded, the hymn was known and sung for many years. The monks of the first Franciscan convent chanted it in their humble chapel; the people of Assisi felt the power of the sweet, strange music and hummed it in the streets or as they labored in the field. Yet in spite of the mellowing influence of the *Song of the Creatures*, faction arose in the village of Assisi. The Bishop was wroth with the chief magistrate, and the chief magistrate was in arms against the Bishop. Then the gentle singer of Assisi added another stanza to his Canticle; and he commanded Brother Pacifico to go before the wrangling assembly and sing the new song. Brother Pacifico was distinguished for his courtly manner and good voice—before becoming a Brother Minor, he had been crowned at the emperor's court with the wreath of bays—an honor subsequently bestowed upon Petrarch and Tasso. And so Brother Pacifico carried musically the message of St. Francis to the assembled disputants. In melodiously sonorous tones he sang the well-known tune:

"And praised is my Lord
By those who, for Thy love, can pardon give
And bear the weakness and the wrongs of men.
Blessed are those who suffer thus in peace,
By Thee the Highest to be crowned in Heaven."

The effect was magical; both parties were appeased; each one, doubtless, thinking itself to be the one praising God and giving pardon and magnanimously bearing the weakness and the wrongs of men. However, by this dramatic appeal to the latent good in their hearts, Bishop and magistrate were reconciled and tumultuous faction no longer disturbed the village of Assisi or interrupted the monks as they chanted the Office in the Chapel of the Portiuncula.

Years passed away, leaving their burdens on mortals. And one night a glorious vision came out from darkness and flooded with light the little cell in which St. Francis slept. And the saint, overpowered by the splendor, lay as

if in a trance, unable to move, and yet understanding clearly what the vision meant. Only two years more of toil and then—the end and Heaven and God! So said the Light.

And Francis wakened and came out of his trance-like ecstasy and sent hastily for Brother Leo, and bade him write another stanza to the Hymn:

"And by our Sister Death, O Lord, Thou'rt praised," intoned the saint, and Brother Leo caught the words that fell tremblingly from St. Francis' lips and musically chorded them into a triumph dominant of the great Canticle of Praise.

That oneness with Nature and with all life seems to characterize the men and women who have made the world better because they lived. Whenever a man arises in whom there dwell an all-embracing sympathy with the mystery of suffering, a compassionate tenderness for dumb wrongs and sorrows, the world feels that force; and poor, love-starved lives, human and sub-human, crowd round irresistibly impelled within the magic circle.

And wonders are wrought. A rabbit pursued by dogs flees for refuge to a kneeling hermit, and hides trembling yet secure under the brown robes; a lion tormented by a thorn in its foot stands instinctively hopeful before Jerome; pigeons crated for market cry out in protest against their pain and plead for liberty as Francis of Assisi passes; he hears them, pities them, obtains the crate and sets them free; the wolf ceases to be wolfish and enters into a reasonable compact with men—he is to be fed by the people of the town, and in return, he will do no harm to bird or beast or man; and the wolf is happy because he is good or good because he is happy, and he lives respected to a good old age and dies at last lamented by the people, as the good Brother Wolf of St. Francis! and so on *ad infinitum* this magic force works wonders even in the sub-human world. A Siddharta Gautama, seeing for the first time blood and pain and death in an arrow-wounded white swan, swoons away with the pain of his own compassion. A Vincent de Paul covers a naked foundling with his own cloak and weeps with pity as he carries the mite of humanity in his arms through the streets of Paris. A Francis of Assisi influences his immediate circles, his country, his age and all succeeding ages by the power of love, and forces all nature and all life animate and inanimate to join with him in brotherhood and sing with him to their Father-God the Canticle of the Creatures.

IV.—PANGE LINGUA.

This is the paean-hymn in honor of the Blessed Sacrament. It forms part of the Office of Corpus Christi composed by Thomas Aquinas. It has been sung by millions of voices in every age from the thirteenth century to the present; and in the concluding stanza, at least, beginning "Tantum Ergo"—used at Benediction service, it has been more frequently repeated than any other hymn written by mortal. From countless cathedrals, churches, chapels, in every country under the sun, the "Tantum Ergo" has arisen and ever arises; its musical settings are indeed various as the times and nations that give them birth, but all give expression to the same words in the same language.

St. Paul's Cathedral of our city presented a scene of unusual beauty a short time ago. The occasion was the opening of the service known as the Forty Hours' Devotion to the Blessed Sacrament. The moving aisles of the vast edifice presented a bewildering array of lights and flowers and color splendors; the organ awoke, and responsiveness a thousand fresh young voices arose in chorus of the old, old Pange Lingua.

To the thinker, broken from the mooring of a childhood's faith and adrift chartlessly on the tide of today philosophies, the children's voices singing the old hymn in the stately cathedral, the slowly moving ceremonial splendor, the peace of faith and joy and reverence manifest in celebrants and participants—must seem suggestive of a power old and wise with the wealth of the ages, sure amid uncertainties, abiding amid evanescence, secure in change, divinely cognizant. To the devout believer, God is present; and all the splendor of the world were as nothing to lavish upon that God while He walks amid His people, consoling them and blessing them; and so lights and flowers and color-splendors and children's voices and adoring human hearts ring out with the organ tones of the grand old hymn and the crowded edifice resounds

with joyous acclamation of a present God.

And so the four great hymns of the medieval period—*Dies Irae*, *Cantico delle Creature*, *Stabat Mater* and *Pange Lingua* are heard and understood even today. They were voices, not echoes; hence they endure.

PROPER CONDUCT IN CHURCH.

(Continued from page 268.)

Certificates of Confirmation as well as Baptism should always have a place of honor in the Christian home.

Extreme Unction and Visits to the Sick.

"I consider it a blessing every time a priest enters my house," were the words of greeting I once received upon visiting a man of the soil, who lived at a distance from the parish church. 'Tis so, indeed, for the Church has her minister pronounce a blessing on the house as soon as he enters: "Peace be to this house and all who dwell therein." The visit of pastor or priest should always be marked by genuine good conduct on the part of the children and by a cordial courtesy on the part of the parents.

When, however, he comes to attend to the infirm and the dying, bearing with him the hidden Eucharistic Lord, when thus the home becomes a sanctuary, then should the conduct toward the Lord and His priest be faultless, and devout as the occasion demands.

Cleanliness of the sick room and surroundings should be given expression of the respect due the coming of the divine Guest. Face and hands, and feet, if the person is to be anointed, should be washed and the hair neatly combed. The covering of the bed should be tidy and clean.

A table with a white table-cloth should be placed within easy reach of the bed. On it should be a crucifix, two blessed wax tapers, a glass with holy water aside of it, a sprig or brush for sprinkling, a glass with fresh drinking water, a table-spoon, a clean napkin or towel to be used as a communion-cloth. A sick-call outfit, which can be procured at any church-goods store, will be found very serviceable on these occasions.

When the person is to receive the sacrament of Extreme Unction add a supply of cotton, several small pieces of fresh bread, or a little salt, a finger-bowl and a towel. A chair should be placed aside of the bed for the priest, to facilitate the confessing of the invalid.

Conduct for Household at Extreme Unction.

When the priest arrives, one of the household meets him at the door with a lighted candle, genuflects in adoration of the Blessed Sacrament, and leads the priest to the chamber of the sick person. Meantime the two candles on the table have been lighted. All present in the room or the room adjoining, kneel in adoration. They bless themselves when sprinkled with holy water. All leave the room when the priest is about to take the confession of the sick or dying. They return at his bidding. One of the members present then recites the Confiteor in Latin and responds to the prayers of the priest. If the person is to be anointed, let some one remove the covering of the feet for this purpose. All present devoutly follow the prayers of the priest for the sick, for those in agony, and the dying, as the case may be.

When the priest has left, the cotton, bread or salt which have been used by him in anointing, should be burned.

When death has set in, the body is decently laid out and a blessed candle kept burning near it. A small crucifix is placed into the hands of the deceased person, or it is laid on his breast and the hands themselves are placed cross-wise. Upon entering the room the mourners and sorrowing friends sprinkle the body with holy water.

The wake is a time of prayer. Respects for the dead, and the presence of death should bar thoughts of jest and merrymaking.

Preparation for Matrimony.

The life-long importance and the indissolubility of the marriage contract demands careful consideration, the sanctity of the sacrament of Matrimony demands careful preparation. The Church impresses both upon the couple about to receive this great sacrament by wise regulations.

The engagement, according to present ruling, should be formal, made in writing, signed by the contracting parties and by either the bishop or pastor and two other witnesses. In case one of the couple cannot write an ad-

ditional witness is required. The engagement should be sanctified by the reception of the sacraments of Penance and Eucharist.

Date and time of marriage should be communicated to the pastor in due time.

As in all other matters, punctuality at the hours set for bridal instruction is an important requirement.

A general confession several weeks before marriage is advised. If bride and groom belong to different parishes, they are free to choose between the pastors, though, as a rule, the pastor of the bride performs the ceremony.

The marriage party should be in time on the day of marriage.

Local custom may add one or other frill in the function of the marriage ceremony. We here set down the general rule.

The bridal couple and witnesses march to the foot of the altar, genuflect ensemble, rise and stand before the officiating minister. The couple answers the questions of the priest in a firm voice, audible at least to the priest and the attending witnesses. The groom offers his right hand to the bride, who accepts it with her right hand and with hands joined they solemnly vow each other fidelity until death.

The hands remain locked while the pastor confirms their union in the name of the Triune God. The ring is then presented by the groom to the pastor for blessing. The groom puts the blessed ring on the third finger of the bride and at the same time says: "With this ring I thee wed and plight unto thee my troth."

Another prayer follows after which bridal couple and witnesses genuflect and retire to the places assigned according to local custom, where they remain during the bridal Mass.

At the Pater Noster the bride and groom ascend the altar steps for the blessing of the bride. This blessing is not repeated at a possible subsequent marriage. The blessing imparted, the celebrant gives a signal to the couple to retire to their places.

At the communion of the Mass they approach the altar rails or advance to the foot of the altar, whichever local custom prescribes, in order to receive. In many localities it is customary for the attending witnesses to receive with the bridal couple. In this case the bridal couple awaits the approach of the witnesses and all proceed, genuflect together, and kneel at the altar rail or on the altar steps. After receiving they retire in proper order to their places.

Just before the last blessing of the Mass the bridal couple again advances to the altar, genuflects at the base and ascends the steps. They attentively and devoutly listen to the exhortation of the celebrant.

They thereupon retire to their place, receive the blessing of the Mass, rise while the celebrant is repairing to the sacristy, then kneel and remain to make their act of thanksgiving for the many graces received.

If invited by the pastor to the sacristy or parsonage, accept the invitation, and remain a few moments. Invite him to the wedding-dinner, if arrangements for such have been made.

If there be a celebration at the home of either the bride or the groom, the Church cautions against desecration of the day by excesses. As to the wedding dinner the bridal couple takes the places of honor. (For table etiquette see Chapter VII.)

LAST CALL FOR BINDERS.

We have ordered a limited number of patent self-binder covers for volumes of *The Journal*. Most of these have already been spoken for. The remaining few will be sent to those who make first response to this notice, enclosing \$1.15 for binder and shipping. We have had these binders made up especially for *The Journal* as an accommodation to many who wanted a volume binder that would also hold the copies of the magazine as they appeared from month to month. When the remaining binders are gone we will have no more to sell, so those who really want a binder should remit \$1.15 at once.

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\$300,000 College Hall.

The new hall of residence of the College of New Rochelle, N. Y., was dedicated recently by the Right Rev. Msgr. Patrick J. Hayes, Chancellor of the archdiocese, in the presence of 500 students and guests. The ceremony was followed by the unveiling of the statue of the Immaculate Conception presented by the college sodality.

The new building, the corner-stone of which was laid in the summer of 1912 by Cardinal Farley, is one of the finest college dormitories in the country. It cost \$300,000. Two hundred and fifty girls occupy the three upper floors, while the first floor contains a large living room, and a dining room that will seat 300.

Educational Association.

The Educational Board of the Catholic Educational Association held a meeting at the Catholic University of America at Washington on Thursday, November 13.

The principal business transacted was the selection of the place and time of the Eleventh Annual Meeting of the Association. It was decided to hold the meeting at Atlantic City from June 29th to July 3d, 1914.

The Executive Board has directed the Advisory Committee of the Association to make inquiry into present educational conditions, and to endeavor to formulate the principles of our educational work on a sound Catholic basis.

Pope's Teacher 100 Years Old.

When the friends of Father Francis Anthony di Grisola, of the Diocese of St. Mark, set about preparing to celebrate the other day the hundredth birthday of their pastor, a message was first of all sent to Rome. For the fact that the good old priest saw his parish joyful over such an auspicious event would mean little unless a message from Pius X. reached him. And with his usual thoughtfulness the Holy Father filled the aged man's cup of happiness to overflowing with a letter written by his own hand.

"To our beloved son, Francis Anthony," wrote the Vicar of Christ, "who on October the eighth will attain to the age of one hundred years, with the

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most lively congratulations for the special grace which the Lord has accorded to him, of the wonderful length of days, which is an earnest of the more precious one of seeing the Divine Saviour in heaven (Psalm 90), as a token of particular benevolence we impart from our heart the apostolic benediction, which we in our name can impart with a plenary indulgence to all those who, having gone to confession and received holy communion, will assist at his holy mass on the 8th of October."

Old Father Francis, despite all his years, is still hale and hearty. He says his Mass every morning, and recalls with a clear vision the stirring events of North Italy for the past century.

Public Funds for Catholic School.

The unanimous vote of the Kansas City School Board in favor of providing a sufficient number of teachers for the secular instruction of the children at St. Joseph's Asylum and the Kansas City Orphan Boys' Home is certainly commendable, says the Catholic Register.

This willingness to lighten the burden of the Sisters in charge of these two institutions by allowing a proportionate share of the public funds for the secular education of the orphans is gratifying and the arrangement no doubt will prove mutually satisfactory. The fair-minded person will not feel gloomy because of the action of the School Board and the charge that these two charitable orphan homes

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To Found Music School.

The Chicago Paulist Choristers are to lose their founder and director, the Rev. William J. Finn, C. S. P., of St. Mary's Church, who leaves in Decem-



ber to found a training school of Church music in St. Louis.

A fund of \$200,000 will be required to found the school, and it will be raised by individual contributions. Father Finn has the approval of his superior to begin the work, which will be under the auspices of the Paulist Fathers, and started in St. Louis by request of Archbishop Glennon.

Father Finn's choir of boys has made an international reputation for Chicago, being the first choir of Americans to make a concert tour of Europe, and the winners of the first prize at the International Musical Fete in Paris, in which 497 choirs from all over Europe competed, including the famous Sheffield choir of England. The choristers captured the Wanamaker prize in competition with the leading choirs of the country in Philadelphia, not long ago. The choir has also sung before Pope Pius and Presidents Taft and Wilson.

Nuns Flee From Mexico.

How thirty-three nuns were driven at midnight from their convent, under fire and how unarmed men were shot down for the gold in their teeth, was told at Galveston last month by members of a band of 361 refugees who arrived by steamer from Tampico, Mexico. Nearly all were destitute and had suffered great hardships in the fierce

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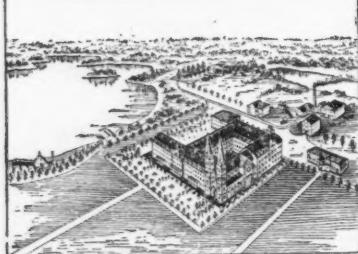
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CALENDAR: Winter Term opened December 10, 1912; Spring Term, March 4, 1913; Summer Term, May 27; Mid-Summer, June 24.

guerilla warfare raging around Torreon. They were harassed by Constitutionalists and Federalists alike.

"The soldiers have no mercy for each other," said Mother Vincent. "At Gomez Palacio, where we were sheltered, we witnessed terrible scenes. The hospitals were filled with wounded and disease is sweeping the district. Churches were rifled and burned and corpses were dug up for any jewelry that might have been on them. Unarmed men were shot down for the gold in their teeth."

"During a battle at Gomez Palacio shells set fire to our convent during a night cannonade. Bullets dropped about us as we fled in the dead of night."

Nuns Vindicated.

J. E. Hosmer, editor of the Silverton (Oregon) Journal, has been found guilty of libeling the Benedictine Convent of Mt. Angel and has been sentenced to pay a fine of \$200. The case was tried at Salem, Ore., last week, before a jury in Judge Kelly's department of the Circuit Court.

The libelous statements were made in a pamphlet published by the defendant. He published an interview with Mary Laseman, said to have "escaped" from the institution, reflecting upon the morals of the convent.

A suit for \$50,000 damages also is pending against him.

A Boy Organist.

There is much excitement in the musical circles of Yorkshire, says the London Universe, over the appointment of a boy of eleven to be organist of St. Anne's Catholic Cathedral. His name is Henry Alban Chambers, and, though he is probably the youngest organist in the world, all recognize that the lad has a remarkable intuitive musical genius, and that his undoubted merits have gained him the appointment. He is today perhaps the best belauded and the most frequently photographed boy in England—but he's "Yorkshire" and real grit, and adulation leaves him cold.

Acolytes for Fifty Years.

Probably the first of its kind in the history of any diocese was the celebration from November 16 to November 20 of the golden jubilee of the Acolytical Society of Holy Family parish, Chicago.

Ever since Father Marquette first offered the holy sacrifice in Chicago there have been servers at every Mass, but there is no record of a canonically erected society of altar boys previous to 1863, and still in active service.

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Canon Sheehan's Charity.

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Bible Reading in Schools.

According to a report from New Orleans, the District Court of Caldo parish, Louisiana, has rendered a decision which declares that a school board has a legal right to permit Bible reading in the public schools and to require teachers to recite the Lord's Prayer.

A Japanese Nun.

One of the most interesting visitors to the recent missionary congress in Boston was a little brown woman in the black garments of the Sisterhood of the Holy Childhood. She was Sister Marie Louise, a Japanese nun aged sixty-seven years, who for half a century has worn the habit of her sisterhood, and who is said to have done more to save helpless Japanese children than any other missionary.

Free Dental Examination.

Parochial school children in Omaha, about 4,000 in all, will have free dental examinations this year through a plan started by Bishop Scannell under the patronage of Creighton University. Over 400 have already been examined. It is hoped by this plan to raise the standard of scholarship.

Brothers of Mary New Home.

The contract has been awarded for the construction of a three-story brick, metal lumber fireproof dormitory, chapel and school building on Shaker-town pike, near Dayton, Ohio, for the Society of Mary of St. Mary's College. The cost will be \$250,000.

The parochial schools in the United States are increasing in number at the rate of about 140 a year; the number of priests is increasing about 460.

Advent.

The First Sunday of Advent ushers us into the cycle of seasons and festivals which come to us year after year with unvarying regularity.

The Collect of the Mass sums up, as it so often does, the spirit of the season. "Exert, we beseech Thee, O Lord, Thy power, and come: that by Thy protection we may be freed from the imminent dangers of our sins, and be saved by Thy mercy." By thus bidding us invite Our Lord to come to our assistance, the Church teaches us the meaning of Advent. It is the "Coming-time" of Christ. It is intended to prepare us for Christmas, when we celebrate His first coming upon our earth.

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The Catholic School Journal

It is characteristic of the Church that she desires all her children to live over again, as it were, the life of Our Lord on earth. She therefore speaks as though Christ were still coming in person, and invites us to accompany Him in spirit through the various scenes of his mortal life. For she longs to impress upon us as vividly as possible the necessity of a close union with Him throughout our whole life. The author of "The Following of Christ" beautifully expresses this disposition. "As often as thou sayest or hearest Mass it ought to seem to thee as great, new, and delightful as if Christ that first day first descending into the Blessed Virgin's womb had been made man."

It is in such a spirit that the Church puts into the mouth of her clergy, in the Mass and Offices of Advent, invocations such as these: "Show us Thy mercy, O Lord, and grant us Thy salvation." "Drop down dew, ye heavens, from above, and let the clouds rain the Just One. Let the earth be opened and bud forth the Saviour."

And, indeed, this coming of Our Lord is not imaginary. He is ready at all times to give us a fresh outpouring of grace, which is a "coming" of Christ to our souls. This is the sense in which we are bidden to pray: "Exert Thy power, and come!"

"The Life on Earth of Our Blessed Lord," by Grace Keon, is a finely illustrated book of verse and prose especially designed for children. There are 33 large page illustrations and the printing and binding are all that could be desired. The book would make a very appropriate Christmas present. Price, 60 cents. B. Herder, Publisher, St. Louis, Mo.

"The New Mission Book" of the Redemptionist Fathers makes a very serviceable reference for brief explanations of Catholic belief, also for forms of various prayers and devotions. This book is also published by B. Herder, St. Louis, Mo.

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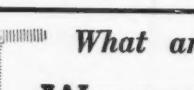
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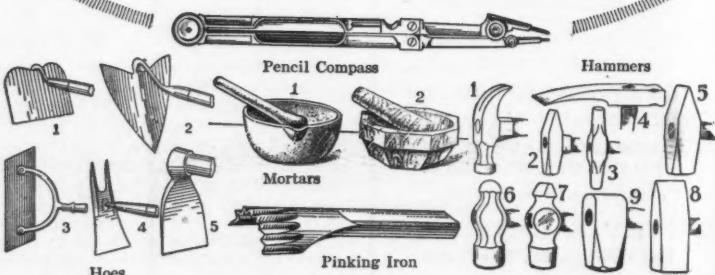
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GROWTH OF PARISH SCHOOLS.

By Rt. Rev. Regis Canevin, Pittsburgh, Pa.

Twenty-five years ago parochial schools were considered by many as inferior to the public schools, not only in regard to the buildings, but also with regard to their equipment, and to the system of education followed by our Catholic teachers. Parents of standing and education, families ambitious for the advancement of their children



in knowledge, and desirous of fitting them for success in business, in the professions, and in all the higher callings of life, hesitated to entrust them to our parochial schools.

Today the change is most gratifying. The very class of people and families that twenty-five years ago hesitated to send their children to the parochial schools, are now the strongest advocates and the most generous supporters of the Catholic school system of education. They are in many places more zealous even than the pastor himself, and are the first to suggest and to urge the erection of a school in the parish. The result of this is the splendid system of parochial schools that is rising on the educational landscape of this country, with 1,334,000 and more pupils, and nearly 30,000 of the most devoted religious teachers in the world.

A Wonderful Growth.

The growth of the work of Catholic education, like the growth of the Church itself, in this country, is without a parallel in history.

In 1790, Catholics were less than one in every hundred of our population. In 1830 we were one in every forty, and today we are about one in every five. The Church today can claim over 18,000,000 Catholics in the United States. Nowhere have Catholics been so generous in erecting churches and schools than in this favored land of ours.

Today Catholics recognize the importance of Christian education as the great hope and security of the future, for the dangers that threaten religion in this country are the dangers of secularism, and they can be guarded against only by the most efficient system of education, and the best equipped teachers. The love of religion, as well as the love of country, admonish us to be vigilant in protecting the children of the Church against the insidious enemies of religious schools, and to labor on until we have attained the very highest standard of educational work.

Christian Education vs. Atheism.

The great battle of the Church with agnosticism and atheism in this twentieth century is to be fought out upon the field of education, and in our Catholic schools must be trained the army that will follow the standard of the cross. This brings before us the responsibility that rests upon the superiors of our religious communities who are charged with the formation of the teachers, to whom is entrusted the sacred duty of educating our children and preparing them to fulfill their duties to God and to society.

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3. Come to Beth-lehem, come and see Him whose birth the an - gels sing;
4. See with-in a man-ger laid, Je - sus, Lord of Heav'n and earth.

1. And the moun-tains in re-nly
2. Say what may the ti-dings e
3. Come a - dore on bended knee
4. Ma - ry, Jo - seph, lend your aid,

Ech - o back their joy - ous strains:
That in - spire your heavn-ly song?
Th'In-fant Christ, the new born King,
With us sing our Sav - iour's birth.

mf

Glo - glo -
p Glo - glo -

in ex-cel-sis De - o,
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THE CATHOLIC WEEKLY IN THE SCHOOL.
By Rt. Rev. T. J. Conaty, D. D., Los Angeles, Cal.

There is a growing disregard for religious reading and it is necessary to cultivate in the children a taste as well as an interest in the work which the Catholic Church is doing throughout the world. The Catholic Church fills the world with its work and influence and there is nothing that occurs in Catholic circles in any part of the world but should be of great interest to every Catholic. The weekly Catholic newspaper is a regular visitor, having for purposes the keeping of the people in touch with all Church interests. It comes with its message of wholesome doctrine and so frequently furnishes means of defense against the misrepresentations of doctrine which find their way into the homes of the people. Every Catholic home should feel the necessity of the Catholic newspaper as the journal of Catholic events, acting as the family instructor in the things that relate to the spiritual welfare of the people.

The daily newspaper furnishes the people with the ordinary business and political happenings of society but the Church newspaper keeps alive the religious spirit and makes known to us religious events which are of interest to every Catholic home because we are all members of that great world-wide family known as the Catholic Church and nothing can happen for its joy or sorrow in any part of the world which does not affect its members everywhere. The Catholic newspaper brings us weekly the words of those charged with the authority of the Church, gives us religious instruction, the history of the saints, and is ever in the defense of religion against all its adversaries. It has in it doctrine and devotion and is clothed in a literary character which will serve to do its part in our educational development. This method will cultivate among Catholic people not only a taste for Catholic reading but will also make the Catholic newspaper a vital element in home life.

The Catholic newspaper used as a supplementary reader in the higher grades might be made of the greatest possible benefit in instruction of the children and in the building up of a strong Catholic spirit which would give promise of greater interest in all matters that relate to the development of Church work and thus bring our educational system into higher conformity with the spirit of our great Pontiff who desires that we should all labor to restore everything in Christ.

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Diaz pronounced dee ath.
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Matamoras pronounced mahtah mowrah.
Ramos, pronounced rah mos, accent on the first syllable.

San Pietro de los Pinos (St. Peter of the Pines) San Paydro day los Peenos.

Chihuahua pronounced chee wa wa.
Coahuila pronounced co a wayla.
Reyes pronounced ray as, the final a as in father.
Vasques Gomez pronounced vasketh gometh.
Zapata pronounced that pata.
Sonora pronounced so nora, o as in no and a as in father.

The vowels are pronounced in the following manner as a general rule:

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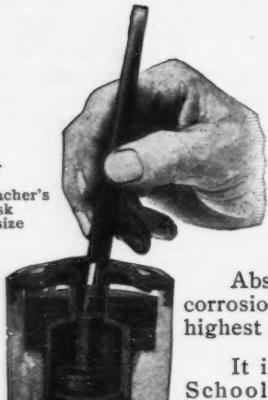
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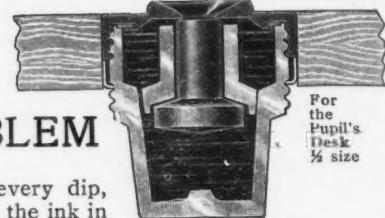
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